CHAMBY II
1936

UNIVERSAL CHRISTIAN COUNCIL

FOR

LIFE AND WORK

Minutes

of the Council Meeting

Chamby sur Montreux

August 21–25, 1936

WCC BOSSEY
10717927766
Br 280.24
U3m
1936
copy 1

PRINCIPAL CONTENTS

	Page
Roll Call	1
Chairman's Opening Address	4
Report of the Administrative Committee	8
Report of the General Secretary	9
Report of the Director of the Research Department	17
Report of the Theologians' Commission	26
Report of the I.C.P.I.S.	26
Report of the Youth Commission	28, 64
Report of the International Christian Committee for Refugees	29
Report of the Treasurer and Budget	30, 58
Oxford Conference:	
Preparatory Work	37, 69
Programme	38, 46
Practical Arrangements	54
Delegation of Churches	54
Allocation of Places	54
Visitors to Public Sessions	55
Officers of the Conference	56
Church Services and Devotional Meetings	56
Hymn Book	57
Press Arrangements	57
Finances	58
Delegation to Russia	41
Report on the Oecumenical Seminar	42
Future of the Oecumenical Movement	43, 69
Reports from Sections of the Council	50
Nominations and Elections	59
Calendar Reform	65
Proposal from Swedish Oecumenical Council	66
The Situation in Spain	66
Christians Suffering for Faith, Nationality or Race	67

PRINTED IN FINLAND

Br 280.24
U3m
1936
copy 1

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

MINUTES

OF THE COUNCIL MEETING, CHAMBY SUR MONTREUX, AUGUST 21–25, 1936.

Friday, August 21.

Opening Service.

An opening service was held in the chapel of the Châtelard School, Chamby sur Montreux, at 9.a.m., conducted by the Bishop of Novi Sad.

Morning Session, 9,45 a.m.

The meeting of the Universal Christian Council was called to order at 9.45 a.m., under the chairmanship of Archbishop Germanos, Metropolitan of Thyateira.

Roll Call.

The Chairman called upon the General Secretary, who read the following roll of members present:

Officers:

Joint Presidents:	Archbishop GERMANOS. The Bishop of Chichester. Bishop AMMUNDSEN.
Honorary Treasurer:	Monsieur F. DOMINICÉ (*present for meeting of Finance Commission*).
General Secretary:	Pasteur H. L. HENRIOD.
Director of the Research Department:	Dr. H. SCHÖNFELD.
Associate Director of the Research Department:	Pasteur N. EHRENSTRÖM.

LIBRARY
World Council of Churches
150, route de Ferney, GENEVA

Assistant Secretary:	Miss M. Sinclair.
Honorary Lecturer:	Professor A. Keller.
Secretaries of Sections:	Dr. H. S. Leiper.
	Dr. E. Stange.

Ex-officio members:

Advisory Commission on Research:	Dr. J. H. Oldham.
Finance Commission:	Pasteur Ch. Guillon.
Theologians' Commission:	Professor A. Deissmann.
	Professor M. Dibelius.
Press Commission:	Monsieur G. Thélin.
International Christian Press & Information Service:	Mr. A. von Weymarn.
Youth Commission:	Mr. R. H. E. Espy.

Co-opted Members:	Dr. D. Bonhoeffer.
	Miss M. Dingman.
	Präses D. K. Koch.
	Frau Erzbischof Söderblom.

Council Members:

Austria:	—
Belgium:	Pasteur E. Hoyois.
Bulgaria:	Professor S. Zankow.
Czechoslovakia:	Professor F. Zilka.
China:	Dr. Yi-Fang Wu (*representing the Fifth Section*).
Denmark:	(Bishop V. Ammundsen).
Estonia:	—
Finland:	Bishop von Bonsdorff.
France:	Pasteur M. Boegner.
	(Pasteur Ch. Guillon).
	Pasteur J. Jézéquel (*present for the first day*).
Germany:	Professor F. Brunstäd.
	(Professor A. Deissmann).
	Bishop Th. Heckel.
	Dr. H. Lilje.
	Oberkirchenrat Dr. H. Wahl.
	Generalsuperintendent Dr W. Zoellner.
Great Britain:	Mr. T. S. R. Boase.
	The Rev. Henry Carter.

	(The Bishop of Chichester).
	Canon Lewis-Crosby (Ireland).
	Lord Dickinson of Painswick.
	The Rev. Dr. W. H. Drummond.
	Canon W. Thompson Elliott.
	Miss Eleanora Iredale.
	Sir Walter Moberly.
	The Archdeacon of Monmouth.
	(Dr. J. H. Oldham).
	The Rev. E. A. Smith.
	The Rev. R. Hoffmann de Visme.
	The Rev. Professor W. R. Williams.
Greece:	—
Holland:	Minister Dr. Slotemaker de Bruine.
Hungary:	—
Italy:	—
Latvia:	Archbishop T. Grünberg.
Norway:	—
Poland:	Generalsuperintendent Dr. P. Blau.
Roumania:	—
Sweden:	Professor Y. Brilioth (*substitute for Professor Runestam*).
	Pasteur G. Henriksson.
Switzerland:	(Professor A. Keller).
	Dr. A. Koechlin.
U.S.A.	Dr. Henry A. Atkinson.
	Professor W. Adams Brown.
	The Rev. William H. Dunphy.
	The Rev. Deane Edwards.
	Professor Samuel Haworth.
	Dr. R. M. Houghton.
	Miss Pauline Johnson.
	Dr. W. Ladd.
	(Dr. H. S. Leiper).
	Miss Rhoda MacCulloch.
	Dr. William P. Merrill.
	Bishop J. L. Nuelsen.
	Dr. Albert D. Stauffacher.
	The Rev. Floyd W. Tomkins (*also representing Faith and Order*).
Yugoslavia:	The Bishop of Novi Sad.
Old Catholic Church:	Bishop A. Küry.

Invited to the meeting (with the right to speak):

Dr. H. Böhm (Germany).
Generalsuperintendent Dr. Otto Dibelius (Germany).
Mlle. S. de Dietrich (W.S.C.F.).
Dr. D. A. Davis (Y.M.C.A.).
Dr. J. C. Wissing (Holland).
Miss Ruth Woodsmall (Y.W.C.A)

Guests or Friends:

Mrs. Henry A. Atkinson.
Mrs. G. K. A. Bell.
Frau Generalsuperintendent Blau.
Madame Boegner.
Mrs. Henry Carter.
Miss Carter.
Miss C. Lewis-Crosby.
Lady Dickinson.
Mrs. Deane Edwards.
Miss Edith F. Edwards.
Vikar Lic. E. Gerstenmaier.
The Rev. I. M. Gould.
The Rev. Dr. Walter Haushalter.
Mrs. Walter Haushalter.
Mrs. Samuel Haworth.
Frl. Larfeld.
Mrs. William P. Merrill.
Baron de Neufville.
Frl. C. Rostock.
Mr. G. Söderblom.

Staff Members:

Mr. C. E. Bligh.
Frau E. Helmsing.
Mlle. R. Henriod.
Miss I. Marks.
Mlle. A. Nercessian
Frl. E. Sichtig.
Mlle. M. Toscoz.

Professor Zankow proposed, and the Council agreed, that Mgr. Vissarion, (Albania), should be invited to attend the sessions as a visitor.

Chairman's address

The Chairman then delivered the following opening address:

Dear Brethren: I am very happy that you have come here in such large numbers, from far and near, and to all of you I extend a cordial greeting.

Your eagerness to take part this year in the work of the Universal Christian Council bears witness to the interest and to the keen realisation which both you and the Churches which you represent possess of the importance of our common undertaking. It is a question of preparation for the work of the Conference which is to meet in a year's time at Oxford. For, though the technical side of the preparation is entrusted to the mature thought and proved experience of zealous men, yet preparation of the many sides of the work presupposes the willing collaboration of all those able to add even one stone to the building. You have come together today as the inspired Apostles of the idea of the Conference and of its high purpose among your Churches, and have brought with you the distillation, so to speak, of the thoughts and ideas which you have conceived about the questions which will occupy the Conference. And by your enlightened collaboration, you will, I have no doubt, help to make its Programme take the most effective form possible.

Dear brethren, we come together this year at a moment when the clouds on the political horizon have not been completely dispelled, and when the crisis which at the time of our meeting last year was disturbing the economic and social life of humanity has not yet passed away. You will remember that the last days of that meeting were filled with anxieties and fears of a world-wide conflict as a result of the Italo-Ethiopian question, then a burning one. In the meantime the drama of the Ethiopian people has drawn to its tragic conclusion in a manner that has clearly demonstrated how far humanity falls short in the application of Christian principles to international relations, and how »modern civilisation» is, in many respects, an expression devoid of all meaning. The hopes that were placed in the League of Nations as the only institution capable of guaranteeing and assuring the maintenance of peace and the solution of the questions dividing the peoples through mutual 'rapprochement', have proved vain. And new anxieties have arisen, in the minds of those who have not despaired of the usefulness of that institution, with regard to the future application of its decrees, in order that its activity may be more efficient. And while the terrible flames which have leapt from the Italo-Ethiopian conflagration have not yet been subdued, humanity looks with anxious eyes towards the social, economic and industrial problems which, especially since the War, have arisen among the various nations. On the one hand, the conflict of the classes, between worker and employer, between labour and capital, continues in many countries and has shaken political systems which have been established on the principles of equality and freedom. On the other, the claim that the State should not only concentrate in itself the whole political and economic life of each people, but also absorb its spiritual and moral life and give its own orientation even to the spiritual and moral conscience of its constituent members, has given rise to the totalitarian aspect of the State today.

In the midst of these unsettled conditions, the Conference is due to meet at Oxford in the coming year. That is to say, the Churches throughout the world are gathering together in order that by common prayer and collaboration they may renew the witness that »Jesus Christ is the same yesterday, today and for ever», and that He and He alone is »the Way, the Truth and the Life» for transgressing humanity. Faithful to the principles which they proclaimed in Stockholm as being the only ones capable of solving the problems which beset humanity, and of regenerating it, the Churches meet together in order that through the medium of common deliberation and study, they may define the relationship of the Church as an institution eternal and divine in origin, towards earthly institutions which are the creation of human invention, but which claim absolute

supremacy in the world and even sovereignty over the Church. The Church and the community, the Church and the State, these are the main subjects which are to occupy the Conference. The importance of these subjects, both in themselves and as regards the preparation required in their exhaustive investigation and in the consideration of the relations of the Church towards the various manifestations of the life of humanity is immediately apparent. But before the relations of the Church towards the institutions mentioned can be examined, it is necessary that the Churches taking part in the Conference should realise the differences existing between them as to the meaning of the Church, and should discover ways and means of expressing their common action in social and political questions. The same holds good with regard to the meaning of »Community» and of »State». Of course, these relations are to be defined theoretically and in principle. But who does not see that in this investigation account must also be taken of concrete instances from among those which have lately created much stir, especially as a result of certain external successes or impending changes? But apart from this, if the Christian outlook is to be defined and supported as against the theories that are in conflict with it, it is necessary to have beforehand some clarification of the problems, related to the main subjects, of the nature of man and the meaning of the history and various manifestations of physical man. It is only if the investigation of the main subjects is thus enlightened that it will facilitate the definition of the relations of the Church towards other problems of a practical nature, such as education, economics and international relations.

These few words are enough, I think, to show the importance of the task. But what is the purpose of the coming Conference? The exchange of views between Churches, which differ not only in administrative form but also in nationalities, in each of which the problems in question present a different aspect. There will therefore be close contact between the Churches at this meeting, which cannot fail to exercise an influence over their whole relationship to one another. It is recognised that the Conference in Stockholm aroused interest in the whole Christian world and helped to educate public opinion on the questions which occupied it. And who can doubt that much greater interest will be created by the Conference of 1937, if we take into account the burning questions with which it will have to deal? But it must not be overlooked that the purpose of the Conference is at the same time to show in principle what is the proper Christian function with regard to the problems under discussion, the application of the details being of necessity left to the discretion of those who, having been sufficiently enlightened by the Conference discussion, are acquainted with local conditions and circumstances.

Dear brethren, the discussion of the Conference programme will constitute the principal preoccupation of our meeting this year. Let us intensify our endeavours that this Programme may assume as perfect a form as possible, that it may ensure the success of the Conference. But also, when we return home, let us preach the importance of the Conference among our Churches and the people whom we represent. The world waits to know from us whether the Churches of Christ, bearing witness once again to their special conception of the problems besetting humanity, can help in their solution through the influence which they exercise on the spirit and hearts of their members. We shall be happy if we are able to realize that endeavour in the Spirit of Him who said that He is »the Alpha and the Omega, the beginning and the end.»

Apologies for Absence.

The General Secretary announced that letters expressing regret at not being able to attend the Council Meeting had been received from the following:

Professor Arseniew, Bishop Aulén, Count Nicolas Banffy, Baron de Bildt, Dr. Björkquist, Miss Boswood, Professor Lyder Brun, Generalsuperintendent Dr. Bursche, Dr. Capesius, the Rev. John H. Edwards, Bishop Fuglsang-Damgaard, Monsieur de Félice, the Rev. H. W. Fox, the Rev. Dr. A. E. Garvie, the Rev. Dr. Giesecke, Bishop Glondys, Dr. Visser't Hooft, the Bishop of Lichfield, the Bishop of Monmouth, Bishop Osusky, Mr. B. Pickard, the Patriarch Prochaska, Bishop Ravasz, Professor Runestam, the Metropolitan of Sibiu, Pasteur Sommer, Pasteur Taul, the Archbishop of Upsala.

Deaths in the Council.

The Chairman read the following list of members of the Council who had died since the meeting at Fanö in 1934:

The Metropolitan of Bucovina, Mgr. Nectarios.

The Patriarch of Alexandria, Mgr. Meletios.

Bishop Ostenfeld, of Själland, Denmark.

(These had already been remembered at the Executive Committee meeting held at Chamby in August 1935).

Professor Hugh Ross Mackintosh, member of the Theologians' Commission. Died, June 1936.

Dr. Samuel Parkes Cadman, Chairman of the American Section. Died, July, 1936.

The Chairman stated that he had written to Mrs. Parkes Cadman, expressing the Council's profound sympathy with her in her bereavement.

The members of the Council stood in silent memorial.

Appointment of a Nominations Committee.

On behalf of the Administrative Committee, the Bishop of Chichester presented the following proposals for membership of a Nominations Committee:

> Dr. Koechlin, Professor Adams Brown, the Bishop of Novi Sad, Bishop Ammundsen, Pasteur Henriod and the Bishop of Chichester.

Generalsuperintendent Dr. Zoellner proposed, and the Council unanimously agreed, that Oberkirchenrat Dr. Wahl should be included in this Nominations Committee.

A discussion took place as to whether nominations made by this Committee would remain valid for and after the Oxford Conference. It was stated by the Bishop of Chichester that any nominations made by this Committee would stand till the next meeting of the Council, subject to the provision that a committee might be set up in the meantime to deal with the question of the future of the oecumenical movement, and that the committee's recommendations, if adopted by the Oxford and Edinburgh Conferences, might alter the whole situation.

Minutes of the Last Meeting.

The Minutes of the meeting of the Council, held at Fanö in August 1934, were adopted.

Report of the Administrative Committee.

The Chairman called upon the Bishop of Chichester, who reported on the activities of the Administrative Committee since the Fanö meeting of the Council. The Committee's main business had been connected with the preparations for the Oxford Conference and successive meetings had received reports from Dr. Schönfeld and Dr. Oldham and others, and surveys from different countries on the preparations which were going forward. The Committee had also studied the business arrangements connected with the Oxford Conference. On the instructions of the Council at Fanö, it had also given special attention to the situation within the German Evangelical Church and had made every effort to keep in touch with developments, and also with the preparations being made in Germany in connection with the Oxford Conference.

A special request had been received from the Church of Sweden for a peace plebiscite and for the issuing of a proclamation by the Council in conjunction with the World Alliance on the world situation. After consultation with a special delegation from Sweden, led by Bishop Aulén, it had been decided not to recommend the organisation of a peace plebiscite among the Churches, but that a statement on the general situation should be issued after the meetings held by the two organisations at Chamby in August 1935.

The Administrative Committee had also concerned itself with despatching to different Governments and other authorities the telegram drawn up by the Executive Committee at its meeting in 1935, relative to the Italian-Ethiopian conflict.

The question of a delegation to Russia had received attention from the Committee from time to time, as had reports as to the

best way of rendering assistance to refugees from Germany, and also the difficult problem of the settlement of the Assyrian Christians.

The Administrative Committee had held regular meetings with the Officers' Meeting of the World Alliance on matters of common interest, and it had in general controlled the administrative and business side of the Council's affairs.

The Chairman thanked the Bishop of Chichester for his report, which was then adopted by the Council.

Report of the General Secretary.

The Chairman called upon the General Secretary, who presented the following report.

Introduction.

The Fanö meeting of the Council in August 1934 marked a turning point in the Council's life, when the decision was taken to hold, in the summer of 1937, a second World Conference of Churches, on the central theme of Church, Community and State. A heavy responsibility was thus laid upon the leaders of the Council, and upon its Research Department and Secretariat who, in addition to carrying on their regular activities, had to make the objective and general plans of such a conference known to all Churches, to secure from them and from groups of qualified persons a thorough preparation of the conference, and the necessary means to carry it into effect.

All this proved possible for four main reasons: 1) The hearty response and the active and growing cooperation of nearly all Churches which are members of the Council, and their willingness to contribute towards a special conference budget in addition to paying their regular allocations. 2) The devoted and voluntary services of leading Christian personalities, both laymen and theologians, who are collaborating, through groups or as individuals, in the study of the fundamental principles underlying the conference theme. 3) The wholehearted cooperation of leaders of other branches of the oecumenical movement. 4) Above all, the able leadership and inspiration of Dr. J. H. Oldham, Chairman of the Research Commission, who has undertaken, since Fanö, to give the whole of his time to the preparatory work of the conference, and who has done more than any other person to help secure the necessary intellectual and financial resources.

If the work done by the Council through its officers and staff has been greatly increased on account of the 1937 preparations, these have also provided them with inspiration. At the same time, however, the work has been affected by the grave conditions existing in the world, the increased impact of social and international conflicts, continued unemployment, the moral and material sufferings of Christians and Churches in many lands, the restrictions imposed on liberty of conscience and of expression, the continued persecution of Christians and of religious communities.

*

The following paragraphs aim at covering rapidly the main activities of the general secretariat, with reference also to the various departments of the work on which more detailed reports are also to be submitted.

I. General activities of the secretariat.

During the past two years, the work of the General Secretary and of his associates has covered the following ground:

1) The preparation of the meetings of the Administrative Committee held in October 1934 at Chichester, in January 1935 in London, in May 1935 in Paris, in August 1935 at Chamby, in January 1936 in London and in June 1936 in Paris; and the following up of the decisions adopted at those meetings.

2) The preparation and the following up of the meeting of the Executive Committee held at Chamby sur Montreux in August 1935.

3) An extensive correspondence with the Presidents and Secretaries of the Sections and with the leaders of all Churches connected with the oecumenical movement, in relation to the conference of 1937, or on specific problems.

Through frequent correspondence and occasional visits the General Secretary kept in touch with a number of national Churches, and in particular with State Churches, especially in Germany and in Austria, which were experiencing grave internal conflicts or difficulties of a character which affects their relationships with sister Churches in other lands.

4) Regular contact with the Chairman of the Council, with the President of the Administrative Committee, with the conveners of permanent and other commissions and especially with Dr. Oldham and his office in London and, during the last few months, with the members of the British Committee concerned with the arrangements for the Oxford Conference.

5) The administration of finances, in consultation with the Treasurer and with the President of the Finance Commission; frequent correspondence with the secretaries of the sections, to ensure the payment of their contributions; bank and transfer operations, in view of the increased difficulties of payments from one country to another, due to restrictive national legislation; the editing in three languages of *The Churches in Action*, done for the most part by Miss Sinclair; the publication or duplication of documents issued by the Council.

6) The General Secretary has also taken an active part in the regular work of the Youth Commission and of the Press Service Committee, as well as in the inauguration and activities of the Commissions appointed at Chamby for the question of refugees from Germany, and for freedom of conscience in Russia.

7) Finally, the demands made on the time of the General Secretary through visitors and in the necessary consultation with important Christian or secular organisations in Geneva and elsewhere, have been growing from year to year, making it sometimes difficult to do justice to the real work of the Council and reducing the possibilities of extensive visitations, in spite of the many requests received from different Churches and countries. Although part of the activities of the General Secretary can be carried on in his capacity as joint Secretary of the World Alliance and of the Council, it should be borne in mind that his time and activity has still to be divided between two distinct organisations, neither of which should claim more than half of his time.

II. Headquarters.

Staff. After Fanö an agreement was made between Life and Work and the World Alliance for a closer unification of the staff of the two secretariats. Since January 1936 the staff has comprised, in addition to the General Secretary, the Director and Associate Director of the Research Department, an

Assistant Secretary for Administration, an Editorial Secretary, an Accountant, three assistants for stenographic and translation work, and an office girl; the Director of the Press Service, and his assistant, and a travelling Youth Secretary, making a total of thirteen persons of different nationalities. In addition, mention should be made of the services rendered by Pasteur Guillon, of the Y.M.C.A., and part time collaborator on behalf of the Federation of French Churches, and by the office in London (Edinburgh House, Eaton Gate), set up by Dr. Oldham for the period preceding the 1937 conference.

Office Accommodation. In April 1936, the Geneva offices were moved from 2 rue de Montchoisy, to 41 Avenue de Champel, a villa belonging to the National Protestant Church of Geneva which provided quieter and more adequate accommodation for the enlarged secretariat, on very favourable financial terms.

III. Finance.

According to the decisions adopted at Fanö, the financial year August 1 to July 31 was changed to coincide with the calendar year. An appeal was launched for the raising of an auxiliary fund, and this produced Fr. 3.440 up to December 1935. Thanks to this additional source of income, and to strictly economical administration and savings made on the adopted budget, the year closed with the substantial reduction of the past deficit from Fr. 7,000 to Fr. 2,268. By means of loans obtained through the Swedish Churches and from a few individual friends, it generally proved possible, in spite of often long delays in the payment of contributions due from some of the sections, to meet the regular expenditure involved by the work. The decision was taken by the Executive Committee at Chamby in August 1935 to adopt a special budget »for the preparation of the conference», at a total figure of Fr. 84,000 of which Fr. 66,000 was allocated from August 1935 to August 1936 towards the additional expenses involved in Geneva and in London for Dr. Oldham's work and office, and Fr. 18,000 towards a delegates' fund. The scheme, which is to be re-adopted for 1936—37, has met with a warm response from all sections. Most of the continental European Churches have agreed to double their regular contributions, in order to meet their share in the conference budget. An advisory committee set up in Great Britain raised before the end of the calendar year the total amount due from that country towards the preparation of the conference, namely £ 15,000. And a committee created in America on the same lines, at the suggestion of Dr. Oldham, decided to provide a similar contribution. In this way it has been possible to meet the increased demands on workers, and for study conferences and the necessary publications. It remains nevertheless essential that the request of the Finance Committee, accepted at Chamby by the Executive Committee, should be adhered to, namely: »that the sections should send in their quotas regularly every quarter.» Failing this, they should, as demanded by the Administrative Committee, provide bank guarantees for the amounts due, so as to relieve the secretariat and treasurer of ever-recurring financial anxieties.

It must be stressed on the other hand how encouraging it has been, at a time of stringency and great financial difficulty everywhere, to see the increased financial efforts made and commitments accepted by the Churches which are members of the Council. Here is tangible proof that the Council's work is meeting a real need.

IV. Publications.

Several books, the outcome of the study conferences held by the Research Department, have been produced, and mention is made of them in

the Research Department's report. A considerable number of papers and essays have also been duplicated and translated in Geneva or London, in connection with the preparation of the Oxford Conference.

The *Minutes* of the Fanö Meeting of the Council (August 1934) and of the Chamby meeting of the Executive Committee (August 1935) have been printed and circulated to all concerned.

The quarterly bulletin, *The Churches in Action*, has appeared regularly in parallel editions in English, French and German. Under the joint auspices of Life and Work and the World Alliance, this periodical aims at circulating news on the oecumenical movement in general and it continues to prove itself an essential instrument of work and propaganda. A substantial number of outstanding publications of oecumenical interest are received for review in its columns and form valuable additions to the headquarters' library. The present circulation of *The Churches in Action* is: English edition: 1,740; French edition: 400; German edition: 1,704.

The Press and Information Service, very modest when it began in the autumn of 1933, has steadily increased in effectiveness and scope. Its fortnightly series of news items and short articles, published in English, French and German, are sent regularly to twentyseven European countries, to ten countries or regions of Africa, to eleven countries in North and South America, to ten Asiatic countries and to Australasia. Its information is reproduced by an increasing number of papers — religious and others — in many languages, and letters of appreciation from far and near prove to Mr. von Weymarn and his collaborators that their work is of great value. The number of subscriptions increases slowly but steadily, and produces an approximate income of Fr. 1,200 a year. Faith and Order and the International Missionary Council have joined Life and Work, the World Alliance, the World's Y.M.C.A., the World's Y.W.C.A. and the World's Student Christian Federation as patron organisations of the Press and Information Service, the main share of the financial and technical responsibility remaining with Life and Work and the World Alliance. A small international committee sitting in Geneva and headed by Dr. Thélin controls and advises on the work of the Service.

The Documentation Service of Life and Work initiated two years ago continues to provide a series of documents on international, social and ethical questions — free of charge — to ministers or others from any country, on request. The use of this service should be much greater. It contains at present fiftyseven folders. Only fifteen requests have come in during the last twelve months, mainly for information on social and juridical questions, and on the international Christian organisations.

V. Committees and Commissions.

On the occasion of the meetings of the *Administrative Committee* mentioned above, problems of common concern have been dealt with in the *Consultative Group*, composed of the officers of Life and Work and of the World Alliance, and, in particular, during the past twelve months, the ways and means by which the World Alliance can best cooperate in the preparation of the Oxford Conference.

The Executive Committee met at Chamby sur Montreux, August 18—22, 1935, with an attendance of 33 members, 26 visitors and 6 members of the staff. Its programme contained, in addition to reports from officers and commissions on their activities, an important statement on the preparation of the World Conference of 1937, followed by a general discussion, which revealed wholehearted approval of the plans prepared by Dr. Oldham

and the Administrative Committee. The world situation, the Christian attitude towards the economic crisis, and the Italian—Ethiopian conflict also received serious consideration, the last named leading to the adoption of a resolution (see printed minutes p. 59) published in the press. Statements were also made on the German Church situation, and joint action with the World Alliance was decided upon in connection with Non-Aryan refugees from Germany, and with freedom of conscience in Russia.

Commissions:

The activities of the *Advisory Committee on Research and Social Action* were identified with the preparation of the 1937 conference, under the chairmanship of Dr. J. H. Oldham, and the secretaryship of Dr. H. Schönfeld.

The *Finance Commission* met at Chamby in August 1935 and its convener, Pasteur Charles Guillon, together with Monsieur F. Dominicé, Treasurer, has constantly seconded the General Secretary in budgetary and treasury matters.

The activities of the Press Service have filled the gap caused by the lack of activity on the part of the permanent *Press Commission*. The time has come to reconsider the composition of this latter commission, which should be of special service and importance at the time of the Oxford Conference.

A session of the *Theologians' Commission* was held at Chamby. Under the leadership of Dr. Deissmann and Professor Dibelius, this Commission has shared in the preparation of the Oxford Conference.

The *Youth Commission* has been particularly active during the last two years, under the joint auspices of the World Alliance and Life and Work. Three Balkan youth conferences were held during the period under review: a small conference at Berkowitza (Bulgaria) in October 1934; a larger and more representative youth conference took place at Herzeg Novi (Yugoslavia) in July 1935, with representatives from Bulgaria, Greece, Roumania, Yugoslavia and Albania. On the occasion of an Orthodox study conference for the Balkans, the third youth conference met at the same time at Rimnicu-Vilcea (Roumania), July 1936. These conferences and the growth of the youth work in the Balkans were made possible primarily through the devoted services of Professor Zankow, regional secretary of the World Alliance.

Another regional youth conference was held at Bruay en Artois, (France), and was attended by a few young theologians from Germany, Great Britain and France. A large and very successful youth conference was arranged by the World Alliance youth group of Leeds, and comprised representatives of all local denominations, delegates from continental European countries, as well as able students from Asiatic, African and American countries. The theme of the conference was »The Way out of Chaos». The conference culminated in an impressive mass meeting in the Town Hall of Leeds, of over two thousand people, most of them under thirty years of age.

The annual international conference organised by the Youth Commission was held at *Chamby*, August 2—8, smaller in number than in previous years, largely for financial reasons, yet attended by representatives of fifteen different nationalities. Its general theme was »Liberty and Authority». A similar, but larger, conference is to be held at La Borcarderie, near Neuchâtel, (Switzerland) early in September 1936, on the theme »The Way to Peace».

An essay competition on »Christ and World Friendship», financed by the F. C. Van Loan Foundation (U.S.A.), was also arranged by the Youth Commission in 1934, and produced nearly three hundred essays in twenty different languages. The first two prizes were won by a Greek and a Dane respectively. Monsieur de Félice, who did most of the work connected with

the competition, has kindly undertaken to organise the second competition which is now under way.

The Youth Commission has held three meetings in each of the last two years. Thanks to the generosity of the World Alliance, and with the approval of the Executive Committee of Life and Work, it has secured since the early monthsof this present year, a full time secretary in the person of Mr. R. H. Edwin Espy, from the U.S.A. Mr. Espy has wasted no time in preliminaries and ever since his appointment he has established personal contacts, through visits to the U.S.A. and on the continent of Europe, with existing youth groups and conferences, as well as with the leaders of sister Christian youth organisations. His services have facilitated the making of plans and the taking of preliminary steps, in collaboration with the international Christian youth organisations, for the holding of a large Christian youth conference which should bring before the younger generation of the Churches all over the world the content and the message of the Oxford Conference and of other oecumenical events of importance which are to take place in the course of the next two years. It is proposed that such a worldwide rally of Christian youth should be held in the summer of 1939 in Europe.

Commission on Non-Aryan Refugees and Commission on a Church Delegation to Russia.

These temporary commissions were set up at Chamby last year, and appointed jointly by the World Alliance and Life and Work. Dr. A. Keller and Dr. Siegmund-Schultze and the General Secretary have since met from time to time as an executive group. Dr. Siegmund-Schultze acted for three months as secretary of the former commission, until April 1936, when a full-time secretariat was established in London, with Dr. Wurfbain as secretary, for coordinating the national appeals launched in several countries and for investigating the possibility of the settlement of refugees in South America and other parts of the world. The distress of scores of refugees, the restrictions on »permis de séjour» and »permis de travail» in most countries of Europe make imperative a substantial effort on the part of the Christian Churches to take their share in helping to solve the problem created by recent legislation in Germany.

A careful study of the ways and means to send a delegation from the Christian Churches to the government of the U.S.S.R., to appeal for the restoration of freedom of conscience in Russia, was made by the latter commission. It is hoped that such a delegation may be sent to Russia in the near future.

VI. Oecumenical Seminar.

Dr. Keller, under the joint auspices of the Council and of the Theological Faculty of Geneva University, held for the second time, from July 22 to August 10 1935, an oecumenical seminar, attended by eightyfive students from nineteen countries and nine confessions. The subjects covered some central biblical and theological problems, conditions of life and thought in various Churches and specific oecumenical problems related to the preparation of the Oxford and Edinburgh Conferences in 1937.

The third seminar, conducted by some twenty professors and lecturers, under Dr. Keller's direction, was again held in Geneva from July 28 to August 15, 1936.

VII. Visitation.

As Honorary Lecturer of the Council, *Dr. A. Keller* has continued to render valuable services in the course of his constant travel in Europe and America.

Dr. Oldham, in addition to his general work for the preparation of the programme of the Oxford Conference, has made it known and has raised wide interest and support through numerous meetings held all over Great Britain. He also spent a few busy weeks in America for the same purpose and has ensured the active cooperation of leading churchmen and laymen in both countries. He also attended conferences and study groups held in various parts of the continent of Europe, together with Dr. Schönfeld and Pasteur Ehrenström.

Dr. Schönfeld, and occasionally Pasteur Ehrenström, paid shorter or longer visits to Germany, Sweden, Denmark, Holland, France, Great Britain. Dr. Schönfeld's expert advice proved particularly helpful in the regional orthodox conferences held in July 1935 at Herzeg Novi and in May 1936 at Novi Sad, in relation to the programme for Oxford.

The General Secretary made an extensive tour in Denmark, Norway, Sweden and in Finland, Estonia, Latvia and Poland, after the Fanö meeting. He paid several visits to Austria, Germany, frequent visits to France and Great Britain, spoke at a conference in Dublin and also visited Holland and Yugoslavia on the occasion of regional or study conferences. A visit planned to the United States had to be postponed till the autumn of 1936.

If it were not for the heavy administrative and financial responsibilities requiring constant attention, and for the growing demands made on him by visitors and above all, by contacts with outside organisations, involving a great expenditure of time and energy, it would be easier for the General Secretary to devote less hurried periods to the visitation of the field and to the necessary contact with leaders of Churches and conveners of commissions, and perhaps to quiet reading.

The Oneness of the Christian Church.

The last two years have revealed in even more acute form than in the preceding years the interdependence of nations and classes, their common anxieties and sufferings — unemployment, class unrest, economic and moral disorder, violence — anxiety expressing itself through desperate efforts, genuine though divergent, to seek the shelter of a more normal collective life. Rabid nationalism, dictatorship, autarchy, economic communism, attempts at an improved capitalistic liberalism, while helping, by the clash of their divergent ideologies and their practical measures, to increase the sense of a civilisation sinking into chaos and self-destruction, are so many signs of the one fundamental truth that when men rely on human forces alone, sinful men in a sinful world, their efforts lead only to disaster and despair.

In this secularised and sick world, the Church of Christ has a unique mission from God. Yet the Church itself is contaminated by subtle forms of secularism, its branches in most lands are permeated with or subjected to a selfish nationalism, or are the prisoners of an even more selfish and self-satisfied bourgeois outlook. But though divided, the Church of Christ is longing, perhaps more than ever, for that oneness in God through Christ which was proclaimed by the Saviour himself and experienced by the early Church and again here and there in the course of history.

Human idealism and good will are powerless against the liberated forces of evil. Idealism tinged with Christian principles, or Christian principles

adjusted to human religions, whether national or international, are not the leaven to which the Gospel refers. Christ has the power to convince men of their sins. God alone has the power to redeem our society. Unless men bow before God and yield to Him their will, their wisdom, their pride, their goodwill, there is no way out of chaos. Peace, justice, brotherhood are only to be obtained at this price; there is and there can be no other peace.

Beneath her divisions there is the oneness of the Christian Church. The movement towards unity is progressing. It is manifesting itself through the reunions of branches of the Protestant Churches in many lands and through a renewed consciousness of their confessional heritage. There is a greater sense of unity within the Orthodox Church, and within various denominations in the mission field. At a time when nationalism and autarchy tend to sharpen racial, national and class differences, the different confessions, while more articulately conscious of their own theological foundations, and of their particular spiritual treasure, have at the same time come to understand one another better. The various branches of the oecumenical movement see more clearly the urgency of common thinking and common action. Each of them has its special task, but in coordinating their efforts and in presenting unitedly their message, their prayers, their call to action, they will meet with a wholehearted response from Christians and from Churches, and with the respect of those who do not belong to the Christian Church.

In this regard further progress has been realised in the course of the last two years. The preparation of the Edinburgh and Oxford conferences is being carried out in full harmony between Faith and Order and Life and Work, and through mutual services and consultation. Their programmes are interdependent. The International Missionary Council is now collaborating actively in preparing the participation of representatives of the young Churches of the East and of Africa in these conferences, and the programme of their own conference in 1938 is closely related to the programme of Oxford. The Christian youth organisations are bringing before their respective constituencies the same problems as those set for Oxford and Edinburgh, and are actively cooperating in our preparatory work. They have agreed to share with our youth commission the planning of a world-wide Christian youth conference, which it is hoped will be held in 1939. While carrying on its special responsibilities through its national councils and international meetings, the World Alliance for International Friendship through the Churches, closely related to Life and Work in many departments, is also taking an active part in the Oxford preparations, as shown by an official decision adopted by its International Council at Chamby in August 1935.

Yet conferences, however well prepared, and however successful they may be, are not and cannot be an end in themselves. They are only rallying points in a long process. They can only be but limited in their scope and in their achievement.

The Message of Stockholm, called with reason the charter of the Universal Christian Council for Life and Work, outlined eleven years ago the common duty and responsibility of the Christian Church, in relation to its impact on the social and moral affairs of the world. The Oxford Conference is to be a further step in the same direction, and although it has a more restricted programme, the vital importance of the questions at stake, the response of the Churches and leading Christian thinkers, together with their active cooperation over a period of several years, are of special significance. But this programme needs to be translated into clear and concrete issues, in regard to which the Churches will have to take a definite stand.

1937 will also mark an important turning point in the development of the oecumenical movement in general. If it is to succeed, the movement requires the wholehearted support of all Christian Churches and of their

leaders. It requires also that the best Christian minds shall take an active part in it. It requires above all to face not only questions of principle, but their translation into action. And this demands larger and fuller sacrifice than in the past, greater devotion and service, so that the world may realise afresh that the Christian Church is not only a series of communities of believers, but an instrument of God, true to its only head, Jesus Christ, in every realm of life.

The report was adopted by the Council, with thanks and applause.

Report of the Director of the Research Department.

The Chairman called upon Dr. Schönfeld, who presented the following report:

In the period 1934—1936, the work of the Research Department has further developed organically on the main lines sketched out in the last report, and in a manner to which the Universal Christian Council gave its express agreement at Fanö:

Oecumenical studies and study conferences on the main fundamental questions connected with Christian social and political ethics have been effectively carried out and extended;

The Information Service for the Churches has been further developed;

The reorganisation of the work of the Geneva study headquarters and of the whole work of the Stockholm Movement has been further realised in a very thorough way;

Collaboration with the other main branches of the oecumenical movement, within the framework of the various spheres of the work, has been intensified and consolidated.

Of the greatest moment of all, for every aspect of the work, has been the participation in the preparation of the Oxford World Conference, and this has brought entirely new possibilities, responsibilities and results into the work of the Research Department.

It has only been possible for the Geneva study headquarters to do justice to the continually growing demands made upon it thanks to the fact that its forces have, so to speak, been doubled by the devotion of all its collaborators, and by their untiring willingness, in spite of increasing strain and often overwhelming obligations. The Associate Director of the Research Department, the Rev. N. Ehrenström, has taken a very comprehensive and often predominating part in the whole work. Of decisive importance for the realisation of the entire oecumenical research activity has been the wise leadership of Dr. J. H. Oldham, Chairman of the Oecumenical Research Commission, and his collaboration has been supplemented in the course of the past year through the establishment of the London study centre. The advice and collaboration of members of the Research Commission in the work has essentially determined and furthered the whole activity of the Research Department. Particular mention should also be made of the participation of American collaborators, under the leadership of Professor Van Dusen, which has brought about an urgently needed amplification of the oecumenical study work in that quarter.

I. **The Preparation of the Oxford World Conference.**

1). *Studies and Tasks of the Oecumenical Research Groups.*

In accordance with the plans which the Universal Christian Council laid down in August 1934 at Fanö, in its resolution on the preparation of the coming World Conference [1]), the necessary preliminary studies and the further extension of the oecumenical research groups were very thoroughly embarked upon at once, in September 1934. In addition to the preparatory work mentioned below, which was directly concerned with the problem of the State, the oecumenical research groups already mentioned in the report of 1934 were further developed, and they carried out, in close connection with the general theme of »Church, Community and State», preliminary studies on the Christian conception of man, the Kingdom of God and history, and the Christian understanding of the common life. The basis upon which this study work was undertaken is given in »*The Programme of the Work in Preparation for the World Conference of Churches in 1937*». A careful selection of suitable experts, whom it was only possible for the most part to secure through personal visits on the part of members of the Research Department or of the Research Commission, was made, and the principal questions and tasks which had emerged from the oecumenical studies and study conferences of previous years were elaborated for study by these collaborators.

a) At the *Chichester research group meeting* (February, 1935), the first contributions to the question of the Christian understanding of man, of history and of the common life were discussed, in order to map out the necessary line of approach and draft proposals for further study from an oecumenical viewpoint. At this same meeting a draft of the present programme of the work on the whole theme of »Church, Community and State» was outlined for the first time.

b) *The Schloss Hemmen research group meeting* (May, 1935), which developed out of the work of the group which met in Paris (in April, 1934), was concerned in particular with the comprehensive discussion of the principal similarities and divergencies in the Christian understanding of the Kingdom of God and history. On this occasion, in addition to a basic memorandum, summarising the findings on earlier study work, a series of comments and memoranda from collaborators in various churches and countries were submitted, which helped the group to confront the non-Christian interpretation of history and also to clarify the main types of Christian interpretation of the Kingdom of God and history, in its relation to the non-Christian conceptions.

c) *The Leicester research group meeting* (July, 1935), had already at its disposal material for the whole nine main subjects to be studied in preparation for Oxford. The discussion held with the American collaborators who took part in the meeting led to full and unanimous agreement as to the whole programme of work and as to future procedure. At the same time, the general principles for the preparation of the proposed study books were laid down, and these plans, together with the whole programme of work, were expressly approved by the Executive Committee of the Universal Christian Council at its meeting held at Chamby in August 1935.

d) *The Sigtuna research group meeting*, (October, 1935), was devoted first and foremost to an examination of the Christian attitude to the various spheres of the common life (state, community, international order, economics, family). On the basis of the outline and material provided by the

[1]) See Fanö *Minutes*, 1934, page 46.

Research Department, a discussion took place, on the general background for the keen debate going on today within the Churches on the question of natural law and the »orders», and on the main issues involved.

e) On the basis of the comprehensive preliminary discussions, *the research group meeting of Woudschoten,* (January, 1936), was concerned with putting into final shape the general programme of work and the plans for several of the study books which are to serve as the basis for the Oxford Conference. Particular attention was given to the studies on the Christian conception of man, and to those on the Church and on the community. For the discussion of the Christian conception of history and of the common life, further outlines were elaborated which linked up these studies on Christian fundamentals more closely with the concrete theme of Church, Community and State. An outline was also worked out for the further study of the problem of the Church. It was of the greatest possible value for this research group meeting that once again American participation was available.

f) *The London research group meetings* (April, 1936), were concerned in the first place with studies submitted on the education problem in relation to Church, Community and State, and led to a generally accepted plan for the study of this difficult group of problems. The preliminary studies undertaken hitherto on »The Church and the Problem of International Relations» also formed the subject of a detailed discussion, and the meeting made considerable progress towards clarifying the oecumenical aspect of the Christian judgment of the international problem and of the concrete issues involved in the establishment of peace and justice. Here, too, it came to the elaboration of a definite plan which has in the meantime met with widespread approval. Lastly the Christian conception of history was dealt with once more in a special group meeting and the final plans for a study book on the subject were laid down.

g) *The York study group meeting* (July, 1936), in which, again, American participation was possible, gained particular importance through the fact that its purpose was to help clarify the problem of the Church and its functions in social and political life: how the Church is to bear its witness and to act, in relation to social and political problems, in an appropriate and effective way. In this connection again the final plan for a study book was worked out.

In all this oecumenical research work, as in the various group meetings, not only theological and ecclesiastical experts have taken part, but leading laymen as well, and behind them for the most part are further study groups.

2). *The Oecumenical Study Conference of Schloss Hemmen, Holland, (May, 1935).*

Whereas the oecumenical research group meetings were composed of only a limited number of some eight or ten collaborators, and in particular served the purpose of summing up the work already done, and of planning further activity, the oecumenical study conferences provided the opportunity of carrying out, within wider circles of collaborators, the oecumenical discussion of some of the most vital points in the work. In that sense the study conference of Schloss Hemmen, on »*The totalitarian claim of the modern state and the Christian conception of Freedom*», dealt with a focusing point of the whole oecumenical debate on the Christian conception of the State. The task of the conference was to work out the attitude of the Christian, of the individual Churches and of the Church Universal, towards the totalitarian claim of society. In addition to fundamental problems, the question of the actual origin of the State's aspirations to totalitarianism was discussed and more precisely analysed for purposes of further study. Of vital significance, too, was the discussion on the Christian recognition

of the law-state (Rechtsstaat), and this discussion has in the meantime led to further studies on the Christian understanding of Law and of its relation to Church, Community and State[1]).

The findings of this oecumenical study conference are available in a series of contributions which, in connection with the discussion at Schloss Hemmen and in further study groups, have been worked over in detail and to some extent reformulated. The main papers will be forwarded to the members of the Universal Christian Council for their personal and confidential use. The planned publication, which will contain still further contributions and a discussion report, is shortly to appear and should serve as material in particular for the numerous study groups in the various churches and countries, and for delegates to the Oxford Conference.

3). *The Oecumenical Study Conference of Sigtuna, Sweden* (October 1935).

In the light of the particular importance which the Universal Christian Council, in its resolution on the preparation of the Oxford Conference, has attributed to the subject of »Church and Community», — an attitude which in the course of further research has been constantly confirmed and strengthened, — no special justification was required for the organisation of an oecumenical study conference on this particular question. The special task of the study conference consisted in a thorough discussion of the problem of *Church and Community in the oecumenical light,* linking the discussion up with the present debate going on within the Continental Protestant Churches, and in that way laying the foundations for a thorough re-thinking of the tasks and responsibilities which emerge here for the Churches. How the Conference dealt with the question of the Christian and non-Christian conceptions of the community, with the right relationship between Church and Community and with the ways and means for the practical accomplishment of the Church's mission to the community, is reported on elsewhere[2]). In defining the attitude of the Church to the world of nations, to international relations and to the whole problem of »oecumenicity and internationalism», this study conference made important contributions. The valuable material which was assembled in connection with it provides considerable insight into the problems concerned for corresponding studies in the Anglo-Saxon countries, and it has in the meantime been extensively used in the permanent oecumenical research groups and in the numerous national study groups. But, first and foremost, it has been of service in the preparation of the study volume on »*Church and Community in the Oecumenical Light*» which will be submitted to the Oxford Conference.

4). *The Regional Conference of Orthodox Churches, Herzeg Novi (July 1935) and the Orthodox Study Conference, Novi Sad (May, 1936).*

Within the framework of the preparatory work for the Oxford Conference, the Research Department and the Research Commission have been particularly anxious to secure the contribution of the Orthodox Churches; and the results of the regional conference of the Orthodox Churches held at Bucarest in May, 1933, have already helped towards this end. The regional conference of Herzeg Novi, which was prepared jointly with the World Alliance for International Friendship through the Churches, provided an opportunity to discuss very thoroughly the whole programme of the work in preparation for Oxford, with representatives of the Orthodox Churches in the Balkan countries. The programme of the work not only met with unanimous approval among the representatives of the Orthodox Churches,

[1]) A detailed report is available in *The Churches in Action,* No. 8.
[2]) See the report in *The Churches in Action,* No. 10.

but also secured active participation in the work of the oecumenical research groups and the formation of national study groups, in the various Churches.[1])

With the express approval of the Orthodox regional conference of Herzeg Novi, an Orthodox study conference was summoned by the Research Department in May, 1936, and, thanks to the kind invitation of Bishop Ireneus, held at Novi Sad. This Orthodox study meeting, which dealt with the relations of Church, Community and State, and with the question of the Church and the world of nations, served the purpose of assembling in comprehensive form and of exploiting further the work so far undertaken by the Orthodox collaborators and study groups in the Balkans and in Poland, and by the Russian Orthodox collaborating group in Paris. It led to extraordinarily important contributions to the whole oecumenical work and for Oxford and laid the foundations for an effective development of collaboration in all the Orthodox Churches [2]).

In connection with these study conferences and group meetings, study books are in preparation on all the main subjects mentioned in this report and will be available as material for the delegates to the Oxford Conference.

II. **The further development of national study work in the various churches and countries.**

The ever growing obligations involved in oecumenical research work as a result of the direct preparation of the Oxford Conference and of the study work arising out of it, have compelled the Research Department to concentrate more and more on this oecumenical research work in the more intensive sense. None the less, it has been possible to help in the development of national study work in the individual churches and countries. Moreover, through this development of national study work, the Research Department has been set free for the fulfilment of its own particular tasks, on account of the fact that in some Churches independent oecumenical study centres have come into existence and have to a considerable extent taken over the responsibility for the organisation of the work in the different countries. A short survey is given below on this development. (See p. 24.)

III. **Publications.**

1). In January, 1935, a second and enlarged edition of the study book *Die Kirche und das Staatsproblem in der Gegenwart* was issued and has been used by the various study groups as the basis for their work and discussions, and it is in growing demand among them.

2). The results of the oecumenical study conference of Schloss Hemmen will be issued in a study book entitled *The Totalitarian Claim of the State and the Christian Conception of Freedom*, the essential parts of which are now available to members of the Universal Christian Council and which will be published shortly in final form.

3). Dr. Oldham's study booklet *Church, Community and State*, which was worked out in collaboration with the Research Department, is available in German, French and English, the English version having gone into four editions and the German into two.

4). In leaflet form, *The Programme of the Work in Preparation for the World Conference of Churches in 1937* has been published in German, French and English editions.

---

[1]) See *The Churches in Action*, No. 9.

[2]) See the detailed report on the Orth. Study Conference. Novi Sad.

5). Very thorough studies have been carried out by the Associate Director of the Research Department, the Rev. N. Ehrenström, for the study book *Christian Faith and the Modern State*, which is to appear in the autumn of this year. This work, which has been done by Mr. Ehrenström in spite of an extremely heavy load of other responsibilities, has a value that can hardly be exaggerated for the whole preparatory work and study conferences leading up to Oxford.

6). In July of this year, studies and contributions which had extended over the last year and a half, for a Russian Orthodox symposium on *Kirche, Staat und Mensch* (Church, State and Man), were concluded. This book contains papers on the Orthodox conception of the State and of the Community, on the problem of Communism, on the Orthodox understanding of the Kingdom of God and history, together with a series of studies on the Christian understanding of man. The book will be published in September of this year.

IV. **Information Service.**

1). In connection with the oecumenical study work, *surveys of literature* dealing with the various main groups of questions have been drawn up and have been made available for the individual collaborators, the permanent oecumenical research groups and the national study groups, in the different churches and countries, as a guide to essential books connected with oecumenical research work.

2). *Collaboration with the International Christian Press and Information Service.*

The constant development of the I.C.P.I.S. has provided in general an excellent means for informing wider spheres in the different churches and countries in all parts of the world on the Christian attitude to those questions and tasks which are at present determining oecumenical research work. This collaboration with the I.C.P.I.S. has been the means of removing a considerable burden from the shoulders of the Research Department and has at the same time led to a practical exploitation of its work in larger circles. The activity of the I.C.P.I.S. has been especially instrumental in helping to establish national study work in the different churches and countries and a large number of study groups regularly receive the I.C.P.I.S. as material for the study and discussions. Valuable work has been done in this way in preparation for the World Conference of Oxford, and has helped forward that mobilisation of Christian forces in all churches and countries which is urged in the programme of the work as one of the main tasks in preparation for Oxford.

3). In the same way, the Research Department has regularly taken part in the publication of the News Letter, *The Churches in Action*, for which, in close collaboration with Miss Sinclair, information and contributions of a fundamental character in connection with the preparations for Oxford have been provided. As far as possible, summaries and reviews of books of oecumenical importance have been written for the special section of the News Letter devoted to this purpose.

4). *Studies on The Churches and the Godless Movement.*

The studies already begun on the Churches and the Godless Movement have been carried further, in collaboration with Mr. A. von Weymarn. The first special report on *The Churches and the Godless Movement* has been revised and has found a continually growing public, in German and English editions. In this connection a second report on *Methoden der Gottlosenbewegung* (Methods of the Godless) has been issued which at the same time has provided material for studies on the education problem. The

report is so much in demand that, in addition to the German edition, an English edition is also being prepared. In view of the particular requests received for this material, plans are in hand for its issue in printed form.

V. Collaboration with the other main branches of the oecumenical movement.

1). The development of closer collaboration with the other main branches of the oecumenical movement has been furthered in the last two years and has gained in width and in depth. The possibilities of collaboration with the *World Alliance for International Friendship through the Churches* already indicated in main outline in the last annual report have been extended further in various directions. Such possibilities have emerged first and foremost in connection with the preparations for the Oxford Conference, since the World Alliance adopted a resolution to collaborate in particular on the subject of *The Church and the Problem of International Relations* and on the questions connected therewith. In a number of churches and countries this collaboration has been developed in national committees and study groups, which have to some extent been set up by the national councils of the World Alliance. Special opportunities for common action were provided by the joint preparation and realisation of the Herzeg Novi conference (July, 1935) and of the Tallinn conference (September, 1935), both of them bringing with them new possibilities for oecumenical research work in the churches and countries taking part.

2). Closer cooperation with the research work of the *International Missionary Council* has naturally resulted from the leading participation of Dr. J. H. Oldham in the preparations for Oxford. Special new possibilities have moreover developed out of the fact that the preparation of the World Missionary Conference of 1938 has to some extent been concentrated on the same questions as are being studied for Oxford. Leading personalities have been drawn into the work and study groups have been directly formed in these spheres, thanks first and foremost to the active support of the Rev. W. Paton and Dr. J. R. Mott.

3). Mutual exchange of thought and close cooperation with representatives of the *Lausanne Movement* (Faith and Order) have also been further exploited. In a series of permanent oecumenical research groups and in national study groups, leading representatives of the Lausanne Movement are taking part, in particular where it is a matter of the fundamentals of Christian faith and thought, — such as in the studies on the Christian understanding of man, of history and of the common life, and on the problem, in particular, of the Church.

4). *Cooperation with the World Christian Youth Organisations,* and with the *World's Student Christian Federation,* has in every direction been intensified. In the meetings of the oecumenical research groups and of the oecumenical study conferences, collaborators from these oecumenical movements have regularly taken part. A special possibility for closer common action has been afforded by the preparation for the World Conference to be held by the World's Alliance of Y.M.C.A.'s in India in January 1936, which will to some extent deal with questions similar to those in view for the Oxford Conference.

The effective development of the work of *the International Christian Youth Commission of the World Alliance and of the Universal Christian Council,* and the close contact established with the new Secretary, Mr. E. Espy, have led to increased facilities for cooperation, especially now that the

Commission is working in its own sphere on parallel lines to the preparations for Oxford.

Above all, in the course of the last year, and the last months, it has been evident that within the younger generation responsibilities and opportunities for oecumenical research work and its exploitation are to be found which will have decisive significance for the future of the whole oecumenical movement.

The Development of National Study Work in the various Churches and Countries.

In Austria, a central study group has been created which summarises the work of the various individual collaborators and groups, prepares the material for the study of oecumenical questions and tasks in conferences of pastors in the larger church districts and makes itself responsible, in spite of financial difficulties, for the distribution of oecumenical literature.

In Bulgaria, a central study group has been formed in Sofia, and in addition to oecumenical research work it has undertaken the training of the younger university lecturers and the youth leaders in oecumenical tasks and problems.

In Czechoslovakia, oecumenical study work in national groups has been furthered through the federation of the Evangelical Churches, by means of which six different churches are united. The work has received further support through the formation of a special study committee within the German Evangelical Church in Böhmen, Mahren and Schlesien, on the problem of the State.

In Denmark, study circles, particularly in Copenhagen, have been assembled, on the different main tasks of the Oxford Conference, although a permanent national study group has not so far been formed.

In Estonia, it has been possible, as a result of the regional conference held at Tallinn, to form a study committee which has concerned itself in particular, on the basis of the material of the study conference of Paris, with the problem of the State.

In Finland, study committees have been set up which are dealing specially with the problem of the State, and with the problem of the community, and which are also making contributions to the central oecumenical research work.

France has succeeded in creating nine main study groups in which some fifty outstanding churchmen, — theologians and laymen, — are taking part. These groups are dealing with the whole sphere of the Oxford preparations, and are under a centralised leadership.

In Germany, central study groups exist for the nine main tasks connected with the Oxford preparations, and in it theologians and laymen, and in particular lawyers, sociologists, historians and educationalists, are taking part. In this connection a series of study committees exist among the younger lecturers, pastors and students, who are working on the oecumenical literature dealing with the problem of the State, and are frequently in touch with the central study groups for exchange of views.

In Greece, two central study groups have been formed which have succeeded in drawing into their activities a growing number of collaborators for the different main tasks in the preparations for Oxford, and which have mobilised wider spheres of the student generation.

In Holland, a larger study committee has been dealing with the findings of the oecumenical study conferences of Paris and Schloss Hemmen, and their studies and contributions have subsequently been summarised in

comprehensive form and further developed in two larger oecumenical conferences of Dutch theologians, with about a hundred participants. The results of these study conferences have been published in the Dutch language as special booklets, which also contain the contributions of outstanding public lawyers and which provide important material for the central oecumenical research work. In cooperation with the permanent oecumenical secretariat, it has moreover been possible to set on foot further central study committees on the problem of the Church, the Church and international relations, Church, State and Law, and on the education problem in relation to Church, Community and State.

In Hungary, it has been possible, in direct connection with the studies on the problem of Church and State, and on the totalitarian State and Christian freedom, to form special study groups which have not yet, however, led to the formation of permanent study centres.

In Poland, a central Orthodox study group in Warsaw has been officially entrusted by the Metropolitan with the preparations for Oxford.

In addition, a central study committee has made valuable contributions to the work on the problem of the State.

In Roumania, the formation of central study groups in Bucarest has been embarked upon as an outcome of the meetings of Herzeg Novi and Novi Sad, and it is proposed to secure for them the services of theologians, lawyers and educationalists.

In Sweden, eight central study groups have been formed in Upsala, composed primarily of university lecturers, — theologians, historians, jurists and educationalists, — and they are working on the main tasks connected with the preparations for Oxford. In the same way, there are two central study groups in Lund, which, in collaboration with lecturers from the University, are dealing with studies on the Christian conception of history and of the common life. The work of these national study groups in Sweden, and in the Northern and Baltic Churches in general, is also to form the basis of the material for a larger preliminary conference to be held in October, in which about a hundred and fifty leading clergy and laymen, including public lawyers and politicians, will take part.

In Switzerland, with the cooperation of leading theologians, and legal experts, special study committees on the various main themes in preparation for Oxford have been formed and are at present aiming at helping forward in particular the study on the Christian understanding of man and of the common life, the problem of the Church, and the problem of the law; a further extension of this work is planned for the coming autumn. Moreover, the holding of the oecumenical seminar in Geneva has revealed a number of special possibilities for furthering oecumenical study.

In Yugoslavia special cooperation has been carried out on the study of the Church and the Community, although it has not yet led to the formation of a permanent central study group.

In Great Britain, the United States and Canada, many individuals have cooperated in the oecumenical study, and there have also been group discussions. Steps have been taken by the American Section and by the British Christian Council to educate the Church constituencies by the issue of literature and the stimulation of group discussions.

Professor Deissmann, seconded by Professor M. Dibelius, proposed a vote of thanks to Pasteur Henriod, Dr. Schönfeld and all their collaborators, and the report was then adopted by the Council with thanks and applause.

Report of the Theologians' Commission.

The Chairman called upon Professor Deissmann, who presented the report of the Theologians' Commission which had been circulated to the meeting, surveying in particular the share taken by the Commission in the preparations for Oxford.

Professor Deissmann stated that Bishop Lehtonen, Professor Karl Barth and Professor Karl Ludwig Schmidt had resigned from the Commission.

He submitted the following nominations:

Professor Puukko (Helsingfors). Substitute: Professor Gyllenberg (Abo).

Professor Karl Heim (Tübingen).

Professor Heinrich Frick (Marburg).

Professor Julius Schniewind, (Halle).

Professor Deissmann further reported on the meeting of the Commission held at Chamby on the previous evening, August 20, and on the recommendation that had been put forward that the oecumenical seminar should be held in 1937 in Oxford.

The Chairman expressed the Council's heartfelt thanks to Professor Deissmann and to Professor Dibelius for their active leadership of the work of the Theologians' Commission, and the report was adopted by the Council with thanks and applause.

Report of the International Christian Press and Information Service.

The Chairman called upon Mr. von Weymarn, who presented the Report of the International Christian Press and Information Service (I.C.P.I.S.). Mr. von Weymarn emphasised the fact that the service had increasingly developed during the course of the past year, and that it was now regarded as an official oecumenical press organ and a valuable source of information. He read extracts from letters from press sources showing how highly the service was esteemed and how frequently its news items had been used. Other press services had sought closer cooperation with the I.C.P.I.S. which, in its turn, had also secured the support and interest of an increasing number of churchmen and Christian leaders all over the world. The service was in touch with the leaders of study groups preparing for the World Conference of 1937, all of which involved an enlargement of its field of activity and influence. In collaboration with national press centres, certain steps were under consideration: the reorganisation of the Council's Press Commission and the preparation of a Christian Press Conference, to be held in October next. Thirty invitations

had already been forwarded to international journalists and organisations, and fifteen of those invited had signified their willingness to attend such a conference. One of the essential tasks of the conference would be to consider what share could be taken through the press in the preparations for the 1937 world conferences and in the other conferences to be held in the succeeding years. In this same connection, the I.C.P.I.S. had endeavoured to be of use to the Research Department in preparation for the Oxford Conference, through an interpretation of its work and plans in the pages of the service. It was further hoped that closer collaboration would be established with the International Christian Youth Commission, and that the latter commission would be able to assist the I.C.P.I.S. by securing collaborators from among the younger generation.

The I.C.P.I.S. had regularly received news and information from some hundred correspondents, distributed over forty-four countries. But a great deal still depended on keener initiative among the Churches themselves in forwarding news.

Mr. von Weymarn then submitted the following recommendations:

I. That the Universal Christian Council will ask the Churches to secure from their national bodies regularly and as rapidly as possible, on behalf of the I.C.P.I.S.:

1. Copies of all texts published on important occasions by the national bodies and Church organisations as well as their bulletins and periodicals;
2. All information on the work, including the educational work, which is carried through nationally in preparation for the Oxford Conference, so as to help the I.C.P.I.S. efficiently to carry through the publicity work on the Oxford Conference in the religious and secular press;
3. The necessary assistance in the task of the I.C.P.I.S. by suggesting correspondents who are likely to send regular information;
4. The necessary assistance in drawing the attention of Christian circles to the I.C.P.I.S. and in developing its work through securing subscriptions;
5. The more frequent utilisation of news published by the I.C.P.I.S.
6. Collaboration with the I.C.P.I.S. in the form of suggestions for its future development, in order to make its activity as effective as possible.

II. That the necessary means may be placed at the disposal of the I.C.P.I.S. to meet the expenses incurred by its growing activity, in order the better to respond to the needs of the religious and secular press, and to collaborate more effectively in international Christian work, particularly in the preparation of the oecumenical conferences of 1937, 1938 and 1939.

The Council received the report with thanks and applause and formally adopted the proposals submitted. Dr. Leiper added an expression of special appreciation of the work done by the I.C.P.I.S., which he regarded as a most important link between the oecumenical work of the Council and the people for whom it was being carried out.

Report of the Youth Commission.

The Chairman called upon Mr. Espy, who presented the report of the International Christian Youth Commission.

Mr. Espy expressed the Commission's gratitude to the Council for the manner in which extension of the work had been facilitated during the past year through the appointment of a full-time secretary of the Commission, and he also acknowledged the Council's indebtedness to the World Alliance for carrying the Secretary's salary and expenses.

Since its session at Chamby in August 1935, the Commission had met twice, and had secured as its President Canon Leslie Hunter, Archdeacon of Northumberland. Mr. Espy reported on his travelling activities during the past six months, which had brought him very widely into contact with the situation of Christian youth in many countries. The Commission was actively concerning itself with preparations for the Oxford Conference and desired in every possible way to bring the material of the Conference vitally to the consciousness of the younger members of the Church. On the literary side, there had been increased cooperation with the Research Department. The Commission had also issued in multigraphed form: »The Joint Oecumenical Youth Commission: How and Why It Came into Being», by Pasteur H. L. Henriod. Regional and international conferences of younger people were being set up, and particular attention given to the question of international relations. The appointment of qualified youth delegates to the Oxford Conference was under consideration. Mr. Espy stressed in particular the need to bring the youth of the Church into vital and meaningful contact with the Conference, if one of the major opportunities presented by the oecumenical movement was not to be missed.

Turning to the plans for the 1939 World Conference of Christian Youth, Mr. Espy expressed the Commission's appreciation of the manner in which the world's Christian youth movements, as well as the different branches of the oecumenical movement itself, had all declared their hearty approval of the scheme and their intention to contribute to it financially, technically and in principle.

The Rev. Henry Carter stressed the importance of a sympathetic response to the plans of the Youth Commission and the value of youth to the Oxford Conference. The discussions of that conference should mark a turning point in the history of the Christian Churches, but it would reach only a relatively small circle, if youth were not fully represented. The world was reverberating with criticism of Christianity and with hostility to it. If the Oxford Conference could give the world a new understanding of the authenticity of its message, and if that message could be mediated through the Youth Commission to the men of the future, then the work of the Youth Commission would be of extreme and abiding value for the whole oecumenical movement.

The report of the Youth Commission was then accepted by the Council with warm thanks.

Report on the International Christian Commission for Refugees.

The Chairman called upon Professor Keller, who presented the report which had been drawn up by Mr. A. L. Wurfbain, Secretary of the International Christian Commission for Refugees. Dr. Keller gave an account of the steps that had been taken on behalf of non-Aryan refugees from Germany: the daily relief afforded in such neighbouring countries as Czechoslovakia, France, Holland, the Northern Countries and Switzerland, to refugees with no passports and often in pitiable material distress; the endeavours made to find them employment, a certain number of German pastors having, for instance, been found appointments in Switzerland; the attempts at colonisation and settlement of individuals and groups, the most promising spheres being Brazil and Colombia. These plans were being financed through appeals made in various Churches. A capital of £ 125,000 would be required, but only £ 5,000 had so far been secured. There was a possibility of establishing a group of fifty families, as an advance party, in Colombia, if funds were forthcoming in the near future.

Professor Keller expressed the opinion that there was some justification for the criticism that had been levelled at the Churches for their lack of responsibility in this matter, and he expressed

in particular the hope of the Committee that the Church in Germany, which had been invited to the London meetings, would see its way to share in the moral and financial responsibility for members of the Christian Churches who were suffering.

The Bishop of Chichester, in supporting Dr. Keller's appeal, urged that all the members of the Council would bring this responsibility home to their respective Churches, and that more active measures would be adopted to stimulate sympathy, prayer and practical assistance.

Canon Lewis-Crosby (Ireland) and Dr. H. S. Leiper (U.S.A.) reported on the steps that had been taken in their respective countries. In the United States, a Christian Committee had been set up consisting of both Roman Catholic and Protestant members, and an important meeting was being planned for October. Dr. Leiper expressed the opinion that in the United States there was not yet on the whole any adequate sense of the seriousness of the refugee problem.

The report presented by Professor Keller was accepted by the Council with thanks.

Afternoon Session 4,30 p.m. Report of the Treasurer.

The Chairman called upon Pasteur Guillon, who presented the following report of the Treasurer, statement of income and expenditure, and budgets for the coming year:

Universal Christian Council

DETAILED STATEMENT.

for January—December 1935 with the annual budget.

Income:	*Actual*[1]) total for 12 mths 1935	In Swiss francs *Budgeted* for one year 1935 (plus oblig. not fulfilled for 1934)
A. *Contributions:*		
American Section	24.805.— *)	24.805.—
British Section	13.530.— *)	13.530.—
Continental Section	32.775,89 *)	32.700.—
Orthodox Section	682,75	1.415.—
B. *Auxiliary Fund*	2.677,67	15.000.—
C. *Other sources of Income:* donations, sale of public. subscript. to News Letter, sale of the Study books I, III, & »The Consc. Objectors»	2.221,23	600.—
D. Sale of Furniture (to Dr. Keller)	865.—	
Total income: Frs.	77.557,54	88.050.—

[1]) This statement only represents the Council's regular Income and Expenditure, the expenses on behalf of the Conference 1937 having been subtracted. (see p. 34).

Expenditure:	total for 12 mths Jan. — Dec. 1935	for one year, plus additional items agreed upon at Chamby 1935
1. Salaries (officers & staff)	44.165.—	43.700.—
Salaries surplus, Research	1.052,70	1.425.—
2. Rent, cleaning, heat, telephone....	5.835,95	5.775.—
3. Office supplies 667,70		
furniture ..... 108.—	775,70	1.250.—
4. Multigraphing & duplicating	759,15	1.300.—
5. Postage	783,91	1.000.—
6. »The Churches in Act.» 7, 8, 9	1.787,85	2.000.—
7. Printing & publications, study books, I, III, »Consc. objectors».....	1.613.—	2.300.—
8. Library and subscriptions	565,37	700.—
9. Translations	36,65	500.—
10. Travel: Gen. Secr. & others	2.148.—	4.000.—
11. Administrative Committee	461,15	1.500.—
12. Executive Committee Chamby	1.927,70	2.500.—
13. Social Centre	500.—	500.—
14. Commissions: Research, Youth	1.378.—	2.000.—
15. Study Conferences: Hemmen, Balkans, Sigtuna, Tallinn, etc.	4.780,01	6.000.—
16. Press Service	3.000.—	3.000.—
17. Oecumenical Seminar 1935	1.000.—	1.000.—
18. Incidentals & interest paid	323,40	450.—
Total Expenditure:	72,893,54	80.900.—
Deficit Dec. 34, see Chamby Minutes p. 14, Balance Sheet	6.932,05	
Probable deficit budgeted		1.760,60
Total: Frs.	79.825,59	
Deficit at Dec. 31st 1935	2.268,05	
Total to balance Income: Frs.	77.557,54	82.660,60

Balance Sheet

for January-December 1935

Activa			Passiva		
Cash in hand	Frs.	1.616,75	Loan Sweden	Frs.	7.844,70
Cash in Postcheque	»	153,05	Loan Dr. Keller ...	»	5.000.—
Cash in Bank Hentsch	»	14.451.—	British Adv. Council for 1937 Conference		
Cash available at Lloyds Bank	»	2.500 —	balance	»	7.620.—
Cash *Deficit* at Dec. 31st 35	»	2.268,05	British Adv. Council reserve 1936	»	524,15
Total:	Frs.	20.988,85	Total:	Frs.	20.988,85

This report has been certified correct by the auditor: Mr. Charles Perret on the 31st of December 1935.

Since the books were closed at the end of the year 1935, the following sums have been received on account of the year 1935: —

*) American Section: Frs. 8.381,70
*) British Section: » 1.887,85
*) Continental Section: » 997,50

which are included in the above statement.

Geneva, June 30 1936.
A. N.

World Conference 1937 (for 1935)

	Received	Spent for the period Aug.-Dec. 1935 on Conference Budget:
British Advisory Council, for the 1937 Conference ..... £ 1.000.—	15.000. —	
Expenditure:		
Salaries (Frl. Sichtig, Mr. Weymarn) ..		Frs. 1.080.—
Office supplies		» 100.—
Multigraphing & duplicating		» 400.—
Postage		» 200.—
Printing & publications		» 900.—
Library & subscriptions		» 100.—
Translations		» 100.—
Travel		» 1.000.—
Study Conferences		» 3.500.—
Total:		Frs. 7.380.—
Balance, at Dec. 31st 1935		» 7.620.—
Total to balance Income:	15.000.—	Frs. 15.000.—

Geneva, January 31st 1936.

Universal Christian Council

DETAILED STATEMENT

for the months January-June 1936 and sums budgeted (½ of the year) with the annual budget (1936).

Income:	Actual total for 6 m. Jan.-June	Budgeted 1936 for 6 m.	still due on June 30	annual budget
A. *Contributions:*				
American Section	3.045.—	12.000.—	8.955.—	24.000.—
Continental Section	13.750.—	13.750.—	—	27.500.—
British Section	4.596,25	10.000.—	5.404.—	20.000.—
Orthodox Section	—	1.000.—	1.000.—	2.000.—
» still due 1935		(732.—)	(732.—)	(732.—)
B. *Other sources of Income:*				
Special gift 151,35				
sale of public. .. 433,54				
subscrip. NewsL.. 88,36				
Study bk. I, 3c. 5,25				
» » III, 16c. 35,70				
Consc. Obj. 14c. 16,35	730,55	1.000.—	270.—	2.000.—
Total:	22.121,80	38.482.—	16.361.—	76.232.—

				Prob.Expend July=Dec. 36	
	Expenditure:				
1.	Salaries (officers, staff) ..	21.975.—	23.375. —	23.375.—	46.750.—
2.	Rent, cleaning, heat, telephone, consolidation, moving 1.521,95				
	Teleph. calls .. 470,98	1.992,93	2.000.—	2.000.—	4.000.—
3.	Office supplies 100,05				
	furniture ..... 215.—	315,05	500.—	500.—	1.000.—
4.	Multigraphing	387,65	350.—	350.—	700.—
5.	Postage	396,70	350.—	350.—	700.—
6.	»Churches in Act.» Nr. 10	497,55	600.—	1.200.—	2.000.—
7.	Printing & publications .	99,81	200.—	300.—	400.—
8.	Library & subscriptions .	294,88	300.—	300.—	600.—
9.	Translations	—	250.—	500.—	500.—
10.	Travel: Gen. Secretary..	757,95	750.—	745.—	1.500.—
	Others	313,80	250.—	500.—	500.—
11.	Administr. Committee .	701,50	750.—	750.—	1500.—
12.	Executive Commit. 1936	—	—	1.000.—	1.000.—
13.	Social Centre	200.—	250.—	200.—	500.—
14.	Commissions: Youth ..	500.—	500.—	500.—	1.000.—
	Research ...	—	500.—	750.—	1.000.—
	Theologians	247.—			
15.	Study Conference.....	—	1.000.—	2.000.—	2.000.—
16.	Press Service	1.500. —	1.500.—	1.500.—	3.000. —
	» » + (Conference Journalists)	—	—	400.—	—
17.	Incidentals.....	301,10	425.—	550.—	850.—
	Total:	30.480,92	33.850.—	37.770.—	69.500.—
	Deficit Dec. 31st 1935, see statement Dec. 1935 a) ..	2.268,05			2.268,05
	Total:	32.748,97		32.748,97	
	Total Deficit at June 30, 1936	10.627,17			
	Total to balance Income:	22.121,80	Prob.Ex.36:	70.518,97	71.768,05

Balance Sheet

for January—June 1936.

Activa		Passiva	
Cash in hand	28,71	*Loan Sweden*	7.844,70
Cash in postcheque	121,40	*Loan Dr. Keller*	5.000.—
Cash in Bank Hentsch ..	8.427,25	*British Adv. Council* for 1937 Conference, balance June 30	2.786,14
Cash available Lloyds ..	1.000.—	British Adv. Council reserve	524,15
Account receivable	3,95	*American Section* for 1937 Conference, Balance June 30, 1936	4.053,49
Deficit at June 30, 1936 (see above Col. I, Actual)	10.627,17		
Total: Frs.	20.208,48	Total: Frs.	20.208,48

Geneva, July 3rd 1936.
A. N.

WORLD CONFERENCE 1937

Geneva Office (for Aug. 1935—Aug. 1936)

Income:

	Actual			Budgeted
	Aug.-Dec. 1935	Jan.-June 1936	Total Aug.-June	
Received from the *British Advisory Ccil* for the 1937 Conference £ 1000, for 2yrs	15.000.—			
Continent. Section for the 1937 Conf. approx. ½ of the total contributions)		10.116,59		
American Section for the 1937 Conf. $ 2000.—		6.180.—		
Total Income:			31.296,59	

Expenditure:

	Actual			Budgeted	
	Aug.-Dec. 1935	Jan.-June 1936	Total Aug.-June	allowed to be spent July-Aug.	annual budget 36
Salaries.....	1.080.—	5.665,70	6.745,70	1.604.—	10.000.—
Rent, cleang. tel. etc. ..	—	1.010,35	1.010,35	—	1.000.—
Office suppl. furnit. ...	100.—	558.—	658.—	142.—	500.—
Multigraphing	400.—	550.—	950.—	50.—	1.000.—
Postage	200.—	468,90	668,90	286.—	500.—
Churches in Act. ...	—	—	—	1.000.—	1.000.—
Printing & public. ...	900.—	1.500,20	2.400,20	754.—	2.600.—
Library & subscript. ..	100.—	178,21	278,21	150.—	400.—
Translations	100.—	601,35	701,35	275.—	1.000.—
Travel: Gen. Sec, Others	1.000.—	997,85	1.997,85	442.—	3.000.—
Administr. Comm. & Council Meeting 36..	—	—	—	2.000.—	2.000.—
Commissions:					
Research	—	712.—	712.—	1.300.—	
Youth	—	—	—	1.000.—	3.000.—
Study Conferences: .. Woudschoten 2505,55 London .... 712.— Novi Sad .. 1116,85	3.500.— —	4.334,40	7.834,40	—	6.000.—
Press Service	—	500.—	500.—	500.—	2.000.—
Oecum. Seminar.....	—	—	—	2.000.—	2.000.—
Total Expenditure:	7.380.—	17.076,96	24.456,96	11.503.—	36.000.—

Total Income to date	Frs.	31.296,59
Total Expenditure to date	Frs.	24.456,96
Balance June 30 1936	Frs.	6.839,63
(See Balance Sheet Life & Work Acct. b) p. **33** Passiva)		
British Adv. Ccil 2.786,14		
American Sect. 4.053,49		6.839,63

Probable total Expenditure for 1936
Aug. 1935—June 1936 .. frs. 24.456,96 (Col. III)
Allowed to be spent July
—Aug. 1936 ..... frs. 11.503.— (Col. IV)

Frs. 35.959,96

Geneva, June 30. 1936.

A. N.

Universal Christian Council for Life and Work

PROPOSED BUDGET 1937.

In Swiss Francs

		Adopted 1936 January-Dec.		Adopted 1937 January-Dec.
1.	Salaries	46.750.—		46.750.—
2.	Rent, cleaning, heat, telephone	4.000.—		4.000.—
3.	Office supplies	1.000.—		1.000.—
4.	Postage.....	700.—		700.—
5.	Multigraphing	700.—		700.—
6.	»Churches in Action»	2.000.—		2.000.—
7.	Printing & publications	400.—		400.—
8.	Library & subscriptions	600.—		600.—
9.	Translations.....	500.—		1.000.—
10.	Travel: General secr. .... 1.500.—		2.000.—	
	others ..... 500.—	2.000.—	1.000.—	3.000.—
11.	Administrative Committee	1.500.—		1.500.—
12.	Council Meeting 1937	1.000.—		500.—
13.	Social Centre	500.—		100.—
14.	Commissions: Youth			
	Research			
	Theologians (?)	2.000.—		2.000.—
15.	Study Conferences	2.000.—		1.000.—
16.	Press Service	3.000.—		3.400.—
17.	Incidentals	850.—		850.—
	Total: Frs.	69.500.—	Frs.	69.500.—
Probable deficit 1935 (budgeted)		6.000.—		
	Total: Frs.	75.500.—		

WORLD CONFERENCE 1937

Proposed Budget 1937

In Swiss Francs.

	Adopted Aug. 35=Aug. 36. 1935=1936	Proposed Sept.36=Aug 37. 1936=1937	Proposed Sept.=Dec. 37 1937
1. Salaries	10.000.—	12.000.—	3.500.—
2. Rent, cleaning, telephone	1.000.—	1.000.—	300.—
3. Office supplies	500.—	900.—	300.—
4. Postage	500.—	900.—	300.—
5. Multigraphing	1.000.—	1.500.—	300.—
6. Printing & public.	2.600.—	4.600.—	5.000.—
7. Churches in Action	1.000.—	1.000.—	300.—
8. Library & subscript.	400.—	900.—	—
9. Translations	1.000.—	1.000.—	2.000.—
10. Travel, Gen. Sec. Others	3.000.—	4.000.—	1.000.—
11. Council Meeting & Administr. Committee	2.000.—	2.000.—	1.000.—
12. Commissions	3.000.—	3.000.—	1.000.—
13. Study Conferences & groups	6.000.—	4.000.—	500.—
14. Press Service	2.000.—	2.000.—	500.—
15. Seminar	2.000.—	3.000.—	—
16. Youth Conference	—	3.000.—	—
17. Unforeseen	—	1.200.—	10.000.—
Total:	36.000.—	46.000.—	26.000.—
London	30.000.—	30.000.—	
Delegates' Fund	18.000.—	18.000.—	
Total:	84.000.—	94.000.—	26.000.—

Income:		Expenditure:	
A. British Section	75.000.—	1935—1936 Geneva	36.000.—
B. American Section	75.000.—	» London	30.000.—
		1936—1937 Geneva	46.000.—
C. Continental Section	54.000.—	» London	30.000.—
		Following up -Dec. 1937	26.000.—
		Delegates Fund 1935—1937	36.000.—
Total Frs.	204.000.—	Total Frs.	204.000.—

Chamby, August 20, 1936.

The Treasurer's report and statement of accounts were adopted by the Council.

Final decisions concerning the budgets for 1937 were left till a later session, in order to give members of the Council an opportunity for further discussion and consideration of the issues involved.

The Chairman expressed the thanks of the Council to the Treasurer and to Pasteur Guillon for the report and for the arduous work which had been carried out by the Finance Commission.

Report of Preparations for the Oxford Conference.

The Chairman called upon Dr. Schönfeld, who submitted a report on the preparatory work so far accomplished, nationally and oecumenically, in preparation for Oxford, and on the volumes which were being written, basing his report on the memorandum which had been distributed to the meeting.

Dr. Schönfeld pointed out that the nine volumes:

The Christian Understanding of Man
The Kingdom of God and History
Christian Faith and the Common Life
The Church
The Church and the State
Church and Community
Church, Community and State in relation to Education
Church, Community and State in relation to Social Order.
The Church Universal and a World of Nations,

were closely and organically inter-related, through the fact that they all dealt with the central theme of Church, Community and State from different viewpoints. Dr. Schönfeld emphasised that the aim of this preliminary study work had not been to present a possible philosophy of life, but to concentrate the work on such conceptions of life as had a deep influence on the masses. Every effort had been made from the outset to keep away from any purely academic study, and to work on lines which at the same time brought about action. Behind those responsible for this work there were groups of hundreds of men who were working in full confidence in them, and a movement was coming into life which was leading to action and not merely pursuing academic thought. Dr. Schönfeld referred to the striking disagreement which often followed an exchange of papers between, for example, Continental, and British or American collaborators,

and then again to the fact that the research meetings had often, none the less, left the deepest impression that common Christian thinking had been achieved. The manner in which the plans for these present volumes were developing gave a clear insight into what was being brought about.

In answer to an enquiry as to how far the Council was committed to the treatment of the subjects as outlined in the memorandum, Dr. Oldham pointed out that all the material in question should be regarded as a quarry from which to draw in the preparatory work, and that the significance of the volumes consisted in the fact that they embodied a large amount of oecumenical thinking with a view to clarifying, in a manner that could not be done in the busy ten days of the conference, the differences of view existing among Christians. The volumes represented, and should be regarded as, a study process of interchange of thought among the best minds in all countries.

Reference was made to the important book just published by Dr. Adolf Keller on *Church and State on the European Continent*, and also to the forthcoming volumes by Dr. William Adams Brown on *Church and State in Contemporary America*, and by the Rev. N. Ehrenström on *Christian Faith in the Modern State*.

Evening Session. 8.30 p.m.

Programme of the Oxford Conference.

The Chairman called upon Dr. Oldham, who presented the programme of the Oxford Conference which had been circulated to members of the Council.

Dr. Oldham prefaced his presentation of the report by emphasising the necessity of focusing attention not on the Oxford Conference primarily, but on the tremendous human realities with which it was concerned, and on the actual existing conditions in the modern world. Dr. Oldham urged that every word which he said in his report should at the same time be regarded as a prayer that God might use these insignificant efforts to be in His hands the means of bringing some help and redemption to suffering humanity.

Dr. Oldham then presented in detail the report.[1]) It represented an attempt to gather up the discussions of a year ago at the Executive Committee and many other discussions in various countries, and it was also the outcome of a great deal of correspondence.

[1]) The report is not printed, since its main recommendations, as amended by the Council, are given later in the Minutes. (See p. 46.)

The session closed at 10. p.m. and was followed by prayers in the School Chapel, conducted by the Rev. Henry Carter.

Saturday, August 22, 1936.

A service was held in the School Chapel, at 9. a.m., led by Minister Dr. Slotemaker de Bruine.

Morning Session, 9,45 a.m.

Programme of the Oxford Conference.

The Chairman called upon Dr. Oldham to continue his presentation of the programme of the Oxford Conference.

In presenting the aims of the conference, Dr. Oldham reminded the Council that the conference was being planned in a world in which Christian people were in great and deep perplexity, and that the human need for guidance and light must, in obedience to God's commission to give to others what He had given to us, be kept in mind. The conference must not be prepared as though those responsible for it had the whole truth. The world would not listen to any such claim as that. But if we gave what we had got, we should be astonished at the response all over the world from multitudes of men and women who were eagerly seeking for light in a dark and menacing situation. Dr. Oldham urged the greatest possible publicity in the public sessions, so that through such opportunities of communication with the outer world, contact could be established with the Churches as a whole and with the whole body of our fellow Christians.

The entire significance of the Oxford Conference would depend on how far it resulted in action. We lived in the midst of movements of intense activity, and the Oxford Conference must result in action if the world was to take notice. And where action could be taken in connection with the conference was in the last resort a matter of individual responsibility.

It was essential to measure the possibilities of the Oxford Conference through a realisation, not of human powers, but of what God is: inexhaustible in His mercy, goodness, truth, redeeming power. If the conference were approached with a sense of our own nothing-ness, but with a calm, confident, unshakeable faith and a victorious trust in the eternal forces of truth and love outside ourselves, then God only knew how He might use this conference for the fulfilment of His purpose in the world.

A discussion on the programme followed, in which participated:

Dr. Adams Brown, Dr. Deissmann, Professor Brilioth, General-superintendent Otto Dibelius, Dr. Ladd, Bishop Heckel, the Rev. Henry Carter, Professor Zankow, Dr. Stange, Professor Martin Dibelius, Professor Zilka, Miss Iredale, Dr. Merrill, Dr. Dunphy, Dr. Slotemaker de Bruine, Professor Brunstäd.

A wish was expressed for a simpler statement of the principles and purpose of the conference, for presentation to the laymen whose participation it was hoped to secure. It was suggested that there was a danger of absorption in technical questions of a social and economic nature, and of thus obscuring at the conference the aim of the realisation of united Christian thinking; and that more emphasis needed to be laid on the spiritual side of the meeting. Several speakers presented their impression that the Oxford Conference would be in danger of giving academic treatment to problems which were to them, in their respective countries, already burning realities, and a contrast was drawn between the world situation existing at the time of the Stockholm Conference, and the international background on which the Oxford Conference was being prepared, at a time when even the continued existence of certain churches was in question.

A suggestion was made that the proposed subject for discussion at the Conference: »The Church and War» should be entirely linked up with that of: »The Universal Church and the World of Nations». Differences of opinion were expressed as to the danger of the conference being regarded as too theoretical, and the view was put forward in more than one quarter that an educational effort was needed to bring home to the constituency whom it was hoped to reach the actual existential character of the problems in question.

Deep appreciation was expressed of the work done by those who had drawn up the programme, as well as the conviction that the planning of the conference represented a deliberate attempt on the part of the Christian Churches of the world to formulate an adequate statement of the Christian faith to meet the crying needs of the times.

The Chairman then called upon Dr. Oldham to sum up the discussion and to make certain proposals.

In reviewing the discussion and the suggestions which had been put forward, Dr. Oldham drew the Council's attention to the distinction which existed between the total task of all the Churches, to be fulfilled through a period of years, and the contribution which the conference itself could make. Demands had been made upon it in the discussion which it could not possibly meet. It could only survey the situation and make provision for more adequate treatment of the problems in the

days to come. It was also necessary to distinguish between the task of continuing to seek for a more adequate answer, and the educative task of communicating to the outside public such answer as had already been secured. We had to give what we had got. It was possible to interfere with the process of thinking out the answers to the problems, by asking too insistently that they should be popularly interpreted in their intermediate stages to the ordinary layman.

One of the great difficulties, moreover, in handling these vast problems, lay in the discovery of an adequate technique. A technique was now developing that was ensuring interchange of thought in a manner that was not possible under the old and obsolete methods, to which it was essential not to return.

Dr. Oldham proposed that the Administrative Committee should be asked to set up on each of the subjects which it was decided to include in the Oxford Conference, a commission that would go on working intensively at those subjects, and that in the meantime a committee should be formed at this present meeting, to bring in a report on the programme of the conference.

The Chairman announced that the following had been suggested for service on such a committee:

> Sir Walter Moberly, Dr. Adams Brown, Pasteur Boegner, Professor Martin Dibelius, Professor Brilioth, the Bishop of Novi Sad, Canon Thompson Elliot and Dr. Oldham.

This proposal was adopted by the Council.

Afternoon Session, 4,30 p.m.
Proposed Delegation to Russia.

The Chairman called upon Bishop Ammundsen, who reported on the progress made towards the sending of a delegation to Russia, which had been proposed and agreed to at the Executive Committee, jointly with the World Alliance, at Chamby in August 1935. The scheme had developed since that time in the sense that what had originally been intended as an act of friendship to Christians in Russia was now being thought of in terms of an approach to the Soviet Government itself. In some respects the situation had improved, through the promise of religious liberty implied in the new Soviet constitution, although it had to be recognised that such liberty as might be accorded did not include freedom of religious propaganda.

It had been decided that if it should be found possible to make sure of a delegation being effectively received, it might suitably be composed of five members: an Anglican bishop, a Swedish bishop, an American bishop, an Orthodox bishop, and a representative of the French Protestant Churches, together with a member who could speak Russian.

Bishop Ammundsen asked for the Council's general approval of the plan, and for the support of the Council's prayers, although it was not yet certain whether the scheme could be carried out; while other avenues of representation would also be explored.

The Council gave its approval to the plan.

Report on the Oecumenical Seminar.

The Chairman called upon Professor Keller, who reported on the third oecumenical seminar, which had recently been held in Geneva. It had dealt with central biblical subjects, the main problems of systematic theology and with modern church history. There had been ninety-nine registrations and an attendance on a high theological level. Professor Keller expressed his special gratitude to Professor Martin Dibelius, who had regularly represented the Theologians' Commission at the seminar.

The special problem had presented itself as to how the seminar could most effectively be organised for the coming year, and the general desire had found expression that it should be held in Oxford. It could in that way very helpfully serve the educational task before the World Conference, especially in relation to the younger generation of theologians. The holding of the seminar in Oxford would, moreover, afford an opportunity to interpret the conference to a large number of visitors who would not otherwise gain any real insight into its work, and Professor Keller submitted that these considerations might with advantage be studied by the Council.

Professor Keller further proposed that the seminar should be more closely affiliated to the Theologians' Commission and that in this connection a special advisory committee should be formed. Nominations were submitted in this connection.

Professor Deissmann reported that at its recent meeting the Theologians' Commission had expressed its gratitude to Professor Keller for the effective manner in which the seminar had been carried out. Through this means, large numbers of younger theologians were being brought into oecumenical contact in a manner that immensely strengthened the future prospects of the whole oecumenical movement.

The report, together with the proposals which it contained, was adopted by the Council, with its thanks.

The session closed at 6.45. p.m.

Saturday Evening August 22.

Songs of local tradition and interest were sung to the assembly at 9 p.m., by the choir: Les Montreusiennes.

Evening prayers, conducted by Präses Koch, were held in the School Chapel at 10. p.m.

Sunday, August 23.

The members of the Council attended a service at 10.30. a.m. at the Montreux Protestant Church. The service was opened by the pastor of the parish, Pasteur Rossé, the lesson read by Bishop von Bonsdorff, the sermon preached by Dr. Koechlin, prayers were offered by the Bishop of Chichester, and the blessing given by Archbishop Germanos.

In the afternoon, members of the Council attended a reception given in their honour at the Château d'Hauteville, by Monsieur Grand d'Hauteville.

Evening Session, 8.45 p.m.

The Stockholm Message.

The Chairman called upon Professor Deissmann, who read the Stockholm Message. The Council then stood for a moment in silent memorial of Archbishop Söderblom.

The World Situation and the Future of the Oecumenical Movement.

The Chairman called upon the Bishop of Chichester to open the discussion.

The Bishop of Chichester reminded the Council of the extraordinary witness of unity and inspiration which the Stockholm Conference had given for the first time to the Christian communion. He surveyed the development of various oecumenical organisations which were in existence today, all claiming and receiving the support of the Churches. Each had sprung up as a different call prompted it. The developments represented the extraordinary event of the growth of the oecumenical idea, which had been a foreign idea until a few years ago. But although

experience had revealed a truly spiritual growth, with the growth had come the danger of dissipation at a time when concentration and unity were vital, and there was a need for still further and more widely recognised understanding of the oecumenical nature of the Church.

The Bishop reminded the Council of the vast proportions of the programme facing the Christian Church, and of the need for making the best possible use of all forces, both material and intellectual. The proposed Oxford and Edinburgh Conferences afforded a unique opportunity for this concentration of forces.

The Bishop of Chichester then put before the Council the following recommendations regarding the future of the oecumenical movement:

> The Universal Christian Council recommends:
>
> 1) The appointment of a commission to review the work of oecumenical cooperation since the Stockholm and Lausanne Conferences, and to make recommendations to the Oxford and Edinburgh Conferences regarding the future policy, organisation and work of the oecumenical movement.
>
> 2) That the commission be composed of thirty members, of whom it is recommended that twenty would be chosen as occupying positions of ecclesiastical responsibility in the different Churches, five as representing the point of view of laymen, women and youth, and five from among the officers of oecumenical movements who would bring to the deliberations of the commission experience of the actual working of these movements.
>
> 3) That the members of the commission be nominated by the Consultative Group composed of officers of the various oecumenical movements which has already met on several occasions, in consultation with the committees of the oecumenical movements and with the Churches.
>
> 4) That these recommendations be reported to the oecumenical movements and their cooperation invited.

The General Secretary reported on communications which he had had in recent months from the officers of the International Missionary Council, Faith and Order and the World Alliance, expressing the willingness of their organisations to participate in any discussions regarding the future of the oecumenical movement.

A general discussion then took place and was continued on Monday evening, August 24, the following participating in it:

Generalsuperintendent Dr. Zoellner, the Rev. Floyd W. Tomkins, Pasteur Boegner, Präses Koch, Dr. Koechlin, Generalsuperintendent Dr. Blau, Dr. Oldham, Dr. Leiper, Professor Adams Brown.

Warm support for the proposals for closer cooperation between the oecumenical organisations and for the avoidance of a squandering of forces, was expressed, although it was felt in some quarters that more immediate action should be taken than that which would result from the steps proposed in the recommendations. Present world developments compelled the Churches to endeavour to establish a common Christian front, but in this connection the Council was reminded that that common Christian front would not exist until the Roman Catholic Church had consented to participate in one way or another.

In regard to the practical suggestions contained in the recommendations, the view was expressed that a larger representation might be allowed, within the proposed group of thirty, to the independent Christian youth organisations.

It was pointed out, on behalf of those who had drawn up the recommendations, that these had been formulated only after very careful deliberation with representatives of the other oecumenical organisations.

A fifth recommendation was submitted by Dr. Leiper to the effect:

> »That in the meantime we refer the proposal made by the Consultative Group in America and included in the report of the American Section [1]) to the Administrative Committee for such action as may seem to them to be practicable to give it effect.«

In the course of the discussion, the terms of a resolution adopted by the Management Committee of the World Alliance (see Appendix I) were read by Bishop Ammundsen, and the following statement, submitted by Dr. Adams Brown, was proposed in reply:

> »The Universal Christian Council thanks the President of the World Alliance for the Resolution on the Call for a New World Conference adopted by the Management Committee of the World Alliance, and invites the Churches which it represents to give their earnest consideration to the proposals which it contains.«

---

[1]) S. p. 51.

The discussion was then summed up by the Bishop of Chichester, who expressed his gratitude for the speeches which had been made and for the deep note of sympathy which had been struck.

The recommendations were then unanimously adopted by the Council, together with the additional recommendation submitted by Dr. Leiper, and the statement submitted by Professor Adams Brown.

The Sunday evening session closed at 10.15 p.m., and was followed by prayers in the School Chapel, conducted by Professor Brilioth.

Monday, August 24.

Memorial Service for Dr. Parkes Cadman.

The morning service held in the school chapel at 9. a.m. took the form of a special memorial for Dr. Parkes Cadman. The lesson was read by Professor Deissmann and prayers offered by Pasteur Boegner and the Bishop of Novi Sad. Dr. Leiper delivered a memorial address, recalling the very special qualifications of Dr. Cadman for oecumenical work, with his connections with two countries and several churches, and the immense influence which he exercised on account of his remarkable and outstanding Christian personality and the vast numbers of people with whom he came in contact through his activity as radio minister in the United States.

Morning Session, 9.45 a.m.

The Oxford Conference.

The Chairman called upon Sir Walter Moberly, who presented a series of resolutions as the report of the Programme Committee.

A discussion took place, in which the following participated:

Generalsuperintendent Dr. Zoellner, Dr. Schönfeld, the Archdeacon of Monmouth, Dr. Oldham, Canon Thompson Elliot, Professor Martin Dibelius, Minister Dr. Slotemaker de Bruine, Dr. Dunphy, Dr. Merrill, Professor Williams, Pasteur Boegner, Dr. Adams Brown, Dr. Atkinson, Professor Zankow, Professor Zilka, the Rev. Henry Carter, Dr. Leiper, Canon Lewis-Crosby, Mr. Espy, Dr. Drummond, Dr. Wahl, Pasteur Guillon.

Certain points which arose in the discussion were referred back to the Committee for further consideration and final decision.

The resolutions were finally adopted in the following form:

Subjects.

1) That the main subjects of the Conference be as follows:

I. *The Church and the Community.*

This will include the consideration of the religious significance of those spheres of life which are not 'Church' and in particular the relation of the Church to the common life as shaped by national tradition, expressing itself in characteristic folk ways and determined by current standards and values.

II. *The Church and the State.*

This will include consideration of the Christian view of the State, of the claims of the contemporary State, and of the Christian conception of freedom.

III. *Church, Community and State in relation to Social Order.*

IV. *Church, Community and State in relation to Education.*

Note. The relations of Church, Community and State are in many instances particularly acute and pressing in the sphere of education and this aspect of the general problem therefore calls for special and separate consideration.

V. *The Universal Church (»Una Sancta«) and a World of Nations.*

This will include the consideration of questions relating to nationalism, international relations, and the Church as a supranational, oecumenical society.

Christianity and War.

It is left for later decision whether there should be one section of the Conference which would consider the fifth subject as a whole and present a report dealing with both parts, or whether exigencies of time make it more desirable that the section should meet in two separate groups, one of which would deal with the first part of the subject and the other with the second, and each of which would present a separate report.

2) That for the consideration of these subjects the Conference should be asked to divide itself into five sections which will meet simultaneously during the evenings as may be required and will present reports to the Conference.

3) That in order to prepare for the work of the sections, the Administrative Committee be asked to appoint without delay a Chairman for each section of the Conference and to associate with him a small group of advisers; and that each of the Chairmen thus appointed be asked to prepare, with the help of his advisers and such further help as the Research Department may be able to put at his disposal, a memorandum to submit to his section as a possible basis for their discussion.

4) That the aim of the memoranda should be to focus attention on those aspects of the subject which, in the light of the preparatory work and discussions, seem to be the most central, the most vital, the most appropriate for consideration by the Conference, and the most urgently calling for action. The memoranda should attempt to state clearly both the measure of common Christian conviction which the preparatory work has shown to exist and also the major divergences of view which have manifested themselves.

Note. It may be expected that each section of the Conference will, at an early meeting, appoint its own drafting committee which would naturally include those who had contributed most actively in the way proposed to the preparations of the memoranda.

5) That the Administrative Committee be asked to appoint two small committees to submit to the Conference statements dealing respectively with (a) the major differences between those representing different Christian traditions which have emerged in the course of the preparatory work and which bear on the work of the Conference, and (b) the question of the ways in which the Church functions and ought to function in the social and political sphere.

Programme.

6) That the first meeting be on Monday afternoon July 12th for the reception of delegates and for formal business, and that the main business of the evening meeting be the delivery of the opening address by the Archbishop of Canterbury.

7) That the first business on the morning of Tuesday the 13th be the presentation of a review of developments from Stockholm to Oxford, that this be followed on that day by the presentation of the contemporary situation in different parts of the world.

8) That Wednesday, Thursday and Friday in the first week be devoted to the presentation and discussion of the major issues brought to light in the preparatory work and to the preliminary opening up of the subjects to be considered by the Conference.

9) That Saturday July 17th be kept free from meetings.

10) That the second week be devoted to receiving and considering the Reports from the sections on the five main subjects and to consideration of proposals relating to the future of the oecumenical movement.

Worship.

11) That there be held daily in the University Church a devotional service in the morning lasting half an hour and a brief service of a quarter of an hour after the afternoon sessions, also in the University Church.

12) That in addition, on each of the two Sundays a service of common worship be held in the morning in the University Church; and that, in the afternoon or evening of the first Sunday there be a service of intercession and in the evening of the second Sunday a closing service of thanksgiving and dedication.

13) That serious consideration be given to the possibility of holding in the University Church on certain evenings each week a preaching service open to the public.

14) That a Business Committee be appointed. It should consist of Dr. John R. Mott as Chairman, the Presidents of the Conference, the Chairmen of the Sections of the Conference, the Chairman of the Research Commission, the Directors of the Research Department and the General Secretary. This Committee to meet, if necessary, before the Conference and to serve during the Conference as a Business Committee with such additional members as the Conference itself may appoint.

Translation.

15) That where possible translations in typescript of speeches in English, French and German, as may be required, shall be made in advance and shall be available for members of the Conference, and that, where this is done, there shall be no spoken translations. Where this is impracticable, brief summaries in translation shall be given after each speech by members of a corps of interpreters attached to the Sections.

Principles.

16) That the following statement of principles be adopted:

a). It may be hoped that an oecumenical gathering, meeting in the existing grave situation, may be enabled by the grace of God to offer some guidance and helpful counsel to the Churches in the perplexities of the present time. But the Conference

possesses no legislative authority, and, as was stated in the letter of invitation to the Churches, has no power to legislate on behalf of the Churches. Its pronouncements will have no binding force over the participating Churches beyond that which attaches to the truth that is in them in accordance with the insight given by the Holy Spirit.

b). The Conference will not attempt to decide between divergent views on the subjects considered by the Conference by the vote of a majority. Where differences are found to exist among its members, these differences, as was stated in the letter of invitation, will be frankly recognised and respected. The aim of the Conference will be to reflect faithfully the present state of Christian conviction as represented in its membership without any attempt to suppress or override views sincerely held by any group among its members.

c). Inasmuch as the gravity of the present crisis calls for complete sincerity of thought and utterance, any statements which the Conference may issue will aim at recording with equal faithfulness the measure of agreement and the measure of disagreement which are found to exist among its members in regard to the various subjects on which the Conference expresses its mind. In so far as there is a common body of Christian conviction this will be clearly stated. In so far as there are found to be major divergences of view, these will not be glossed over or minimised but openly acknowledged in order that they may be made the starting-point for further study and thought.

Note. This proposal is similar to that which will be made to the Conference on Faith and Order at Edinburgh which is as follows: 'The Conference should be free in receiving reports to record, as a matter of information, any conclusions or proposals that commend themselves to a majority, or a minority, of those present, without in any way committing the Churches to such opinions'.

d). The Conference will be free to approve for submission to the Churches proposals for the future policy, organisation and work of the oecumenical movement.

Afternoon Session, 5.45 p.m.

Reports from Sections.

The Orthodox Section.

The Chairman presented the report of the Orthodox Section, in the absence of Professor Alivisatos, Secretary of the Section. He referred in particular to the two conferences, of Herzeg Novi

and Novi Sad, which had been of very special value in the preparation of the Oxford Conference on the Orthodox field. The study conference of Novi Sad had aroused the keenest interest among Orthodox people and had concentrated their whole attention on the plans for 1937. Professor Alivisatos had reported to the Chairman that in all parts of the Orthodox Church study groups were at work on the theme of Church, Community and State. Special mention should be made of the collaboration in the preparatory work which had been secured from three of the most outstanding theologians in the Orthodox Church, Professor Zankow, Professor Bratsiotes and Professor De Trempelas, the last named being the head of the Zoe Society, an organisation for religious and Christian matters, with a very large following among Orthodox people.

The interest shown by the Russian Orthodox theologians of the Diaspora, as indicated by the publication of the symposium *Kirche, Staat und Mensch,* had been particularly keen. The Bishop of Novi Sad and Professor Zankow had asked the Chairman to report that special study groups had been formed among the Orthodox Churches in Poland, Roumania, Bulgaria and Yugoslavia. Parallel work was also being done in those spheres through propaganda in the religious press.

The Chairman expressed the hope that the Orthodox Church would be very widely represented at the Oxford Conference of 1937.

The Council received the report with thanks and applause.

Report of the American Section.

In presenting the written report which had been circulated at the Council meeting, Dr. Leiper stressed the section's indebtedness to Dr. Oldham for his visit to America during the past year. His visits to a number of leading cities in the United States and in Canada had aroused a great deal of interest in the Oxford meeting and in the entire programme of the Council, and the Section was deeply gratified to know that Dr. Oldham was to visit America again in the coming autumn. As a result, moreover, of the visit of the Archbishop of York, the American Churches had been able to bring together a number of those interested in various aspects of the world-wide work of the Churches, and at a special consultation at Princeton a very representative group had met, from all five branches of the oecumenical movement, and the following recommendation had been adopted:

»The question of closer relations between the various oecumenical Christian organisations will doubtless be

considered at the world conventions to be held in 1937 and 1938 at Oxford, Edinburgh and Kowloon. In the meantime, to facilitate preparations for 1937 and 1938 and to regularize the informal consultative group already existing, we recommend that suitable action be taken by the responsible committees of these organisations, at their earliest meetings, to make the existing cooperation more effective and to consider steps toward expanding the measure of that cooperation. We note with satisfaction that a beginning has been made in this country by the appointment of an American consultative committee of the World Conference on Faith and Order, the Universal Christian Council and the World Alliance for International Friendship through the Churches, and we recommend the enlargement of this committee by the appointment of members from the other organisations not included in the informal consultative group.»

Dr. Leiper further reported on the formation of an advisory committee, analogous to that existing in England, in preparation for the Oxford Conference, under the chairmanship of Dr. John R. Mott. It had held one meeting in Washington and was planning another, to be held at Princeton, and it was drawing some very significant personalities into the preparatory work. The Churches as a whole had responded to the invitation to appoint delegates to the Oxford Conference, over one-third of the American representation having already been completed.

Dr. Leiper referred to the fact that the American Section was looking forward keenly to the visit of the General Secretary in the coming autumn, to take part in the national preaching mission, and also to the coming visit of Professor Dibelius on a lecturing tour. Both these visits would forge another link in America with oecumenical work.

Report of the Continental Section.

Dr. Stange presented the report of the Continental Section, which took the form not only of an account of the section's activities during the past two years, but of a survey of what the ten years since the Stockholm Conference had meant among the Churches of the Continent of Europe. Dr. Stange pointed out in particular that the promotion of oecumenical relations between the Churches of the European Continent, where political frontiers had to be contended with, was something quite different from what it implied in Great Britain or the United States, and his report represented an attempt to set forth how these relationships had

been developed among some thirty-seven Churches, in spite of often very difficult conditions. The relationship of these Churches with the Churches of the other sections was, on the other hand, much easier of realisation, and Dr. Stange expressed particular appreciation of the regular attendance at the Council's meetings of representatives of non-European countries, and of the opportunity for contact which it provided.

Report of the British Section.

Dr. Drummond presented the report of the British Section. The chief event of the year had been the union of the British Council of the World Alliance for International Friendship with the British Section of the Universal Christian Council, under the title of »The British Christian Council for International Friendship, Life and Work». Dr. Drummond expressed the hope that this union would result in a quickening of interest in the Stockholm Movement and in the Oxford Conference among the British Churches. The joint Council had, moreover, taken over financial responsibilities for both movements.

Dr. Drummond referred to the valuable work being undertaken by the Advisory Council in Great Britain, in preparation for the Oxford Conference. He further expressed the hope that the British Section would respond in full to the special obligation imposed upon it by the holding of the coming world conference in England.

Evening Session, 8.30 p.m.

The Future of the Oecumenical Movement.

An evening session was held, for the continuation of the discussion, begun on Sunday evening, August 23, and already reported on, for convenience of reference, in the minutes of that session (see p. 43).

At the conclusion of the session, at 10.15. p.m., evening prayers were held in the School Chapel, conducted by Pasteur Guillon.

Tuesday, August 25.

A morning service was held in the school chapel, at 9. a.m. conducted by Generalsuperintendent Dr. Zoellner. The service included special intercessions on behalf of those suffering in the civil war in Spain.

Morning Session, 10 a.m.

Discussion on the Oxford Conference.

a). *Practical Arrangements.*

The Chairman called upon Mr. Boase, who reported to the Council on the practical arrangements which had so far been made. The plenary meetings were to be held in the Sheldonian Theatre. The delegates would be accommodated in the following colleges: University, Exeter, Hertford, St. Peter's Hall and St. Hilda's. Hertford College would be the Conference headquarters. There would also be lodging accommodation in the neighbourhood of these colleges. The various meetings would take place in the halls of colleges in which the delegates were living or in the halls of other colleges to be made available as accommodation required. Mr. Boase added the assurance that everything would be done by the local committee to make the material background as satisfactory as possible.

b). *Delegation of Churches.*

The General Secretary reported that the appointment of delegates by the Churches was by no means yet complete. As regards delegates from the Far East and the British Dominions, correspondence was in process which would probably ensure very satisfactory representation from those quarters, although it was not yet possible to give any definite indications as to appointments.

c). *Allocation of places.*

Dr. Oldham reported on the allocation of places and stressed again the vital importance of securing adequate representation of laymen of experience. If the outside world was to take notice of the conference, it must have a large proportion of laymen participating in it, and in fact the Life and Work movement must itself become fundamentally a lay movement.

Dr. Oldham submitted the following proposals:

1) That the membership of the Conference be increased by twenty-five, to provide for fifteen ex-officio members and ten representatives of other oecumenical movements, (two each from Faith and Order, the World Alliance for International Friendship and the International Missionary Council and one each from the World's Sunday School Association, the World's Student Christian Federation, the World's Y.M.C.A. and the World's Y.W.C.A.
2) That the choice of the hundred coopted members be made by the Administrative Committee on the basis

that thirty-two places be filled from America, thirty-two from Great Britain and the Dominions and thirty-two from the Continent, including the Orthodox Churches and that four places be held in reserve for later assignment. In the selection of the American members the Administrative Committee will seek the advice of the American Section and in that of the members from Great Britain and the Dominions the advice of the Advisory Council in Great Britain.

3) That in making the nominations, the Administrative Committee be asked to have in view the desirability of including representatives of:
   a) The Universities (e.g. historians, sociologists, economists, jurists, political scientists, students of international law etc.).
   b) Public life.
   c) Industry and commerce.
   d) The working classes.
   e) Women.
   f) The younger generation.

These proposals were put to the Council by the Chairman, and were unanimously adopted.

c) *Visitors to Public Sessions.*

The Bishop of Chichester stated that the church representatives at the Oxford Conference would be very few in number in comparison with the interest of the subject and the importance of the conference, and he therefore submitted the following recommendations:

1) That three hundred places in the gallery of the Sheldonian Theatre be reserved for representatives of the Churches as visitors or associate delegates, and that these places be put at the disposal of the sections of the Universal Christian Council, in the same proportions as the assignment of the official delegates. In the event of any section not requiring all the places assigned to it, the Administrative Committee may transfer the places not required to other sections.
2) That one hundred places in the gallery be assigned to representatives of the various Christian youth movements and that the allocation of these places be made by the International Christian Youth Commission, the World's Student Christian Federation, the World's Y.M.C.A. and the World's Y.W.C.A., in consultation with the sections of the Universal Christian Council.

3) That the remaining places in the gallery be assigned to the wives of delegates and to persons in Oxford and elsewhere who have assisted in the preparations for the Oxford Conference.
4) That the Administrative Committee be authorised to charge a fee for all tickets admitting to the gallery except in the case of complimentary tickets.

These recommendations were submitted by the Chairman to the Council and unanimously adopted.

e) *Officers of the Conference.*

The Bishop of Chichester moved the following resolution:

That the following be appointed presidents of the Conference:
1) The Archbishop of Canterbury, as President of the British Section.
2) The President or Acting President of the Continental Section.
3) The President of the Orthodox Section.
4) The President of the American Section.
5) An Oriental, as representing the Fifth Section.

These proposals were unanimously adopted by the Council, it being understood that other presidents or personalities present at the Conference might be asked to take the chair at special meetings.

f) *Church Services and Devotional Meetings.*

Proposals regarding this matter had already been submitted to the Council in the report of the Programme Committee (see p. 49) and had been unanimously adopted.

The General Secretary reported that consultations had already been held between the two movements concerning a joint service for Life and Work and Faith and Order, at a date between the two conferences, and that provisional arrangements had been made for a service to be held in St. Paul's Cathedral on the evening of Thursday, July 29th.

Suggestions were put forward by members of the Council to the effect that other Oxford Churches, in addition to the University Church, should be asked to take part in the Oxford meeting through securing special preachers for their Sunday services from among the large number of outstanding church leaders who would be available; and that addresses should be confined to these Sunday services and not included in the daily devotional meetings.

g) *Hymn Book.*

Professor Brilioth reported on the steps that were being taken to re-issue the hymn book *Communio* before the Oxford Conference, and proposed the following resolution:

> »That this Council requests the Swedish Œcumenical Council to arrange for a new and revised edition of the hymn book *Communio*, to be used at the Oxford Conference, with the guarantee of the Universal Christian Council that five hundred copies of this edition will be sold before the end of 1937, at a price not exceeding 2.50 Swedish crowns.

Considerable discussion took place on this question, in which the following participated:

Pasteur Boegner, Dr. Lilje, Dr. Atkinson, the Archdeacon of Monmouth, Pasteur Henriod, the Bishop of Novi Sad, Dr. Keller, Canon Lewis-Crosby, Dr. Drummond, Dr. Adams Brown.

Special attention was urged in the matter of translation, and the advisability was suggested in some quarters of omitting translation altogether in the case of well known national hymns. Consideration was also given to the possibility of utilising material from other oecumenical hymn books, and it was pointed out that this matter was already under consideration by the Swedish committee working on the revision. In regard to the query raised as to the large supplies of the hymn book that would be required for the Sunday services in Oxford, the recommendation was put forward that for those occasions printed leaflets should be issued.

On the understanding that the Administrative Committee would take steps to follow the matter up further with the Swedish committee, the proposal of Professor Brillioth was adopted, nem. con.

h) *Press.*

The General Secretary reported that the Administrative Committee had invited Mr. Basil Mathews to report on the question of the press aspect of the Conference, and that a draft of a memorandum had already been received from him. It included proposals for preparatory educational work through the press.

Pasteur Henriod proposed that the further consideration of the question be left to Mr. Basil Mathews, the Administrative Committee and the Press Commission, and to this procedure the Council agreed.

i) *Publications.*

The General Secretary reported that apart from the plans on which Dr. Schönfeld had already reported (see p. 37) it was at present too early to indicate any further plans for publications.

k) *Finances.*

The General Secretary reported that it was not yet possible to draw up a budget for the expenses of the Conference itself, as definite information on such points as the travel expenses of delegates from overseas and on other practical matters was not yet available. Members of the British Section expressed the wish that the Administrative Committee would, however, draft a budget as early as possible, so that the local committee, in this instance the British Section, might have a definite idea of its liability.

The suggestion was put forward, for the consideration of the Administrative Committee, that a fee for overhead charges should be included in the fee charged to each delegate, in order to reduce the financial obligation which would fall upon the British Section.

(At the afternoon session, the Bishop of Chichester reported that in the interval a small group had discussed the matter of the financial responsibility for the Oxford Conference, and he stated to the Council that the Advisory Council in Great Britain would make itself responsible for the local obligations. Another sum would have to be raised in connection with the general organisation, and of this matter the Administrative Committee would be asked to take charge).

Finance.

Budget for 1937.

Pasteur Guillon submitted the budget for 1937, which the Council had had under consideration since the first day of the meeting, and it was unanimously adopted.

Budget for the Preparation and Following up of the World Conference of 1937.

The budget for the preparation and following-up of the World Conference was presented by Pasteur Guillon, and unanimously adopted by the Council.

Nominations and Elections.

The Chairman called upon the Bishop of Chichester, who presented the following proposals from the Nominations Committee:

1. *Officers.*

1). That the President of the American Section become Chairman of the Council for the next two years, in the person of Dr. W. Adams Brown, at present Acting President of the Section, subject to his formal confirmation at the forthcoming meeting of the American Section in the United States.

This recommendation was received by the Council with applause, and unanimously adopted.

2). That the other Presidents be the Presidents of the Orthodox, British and Continental Sections.

3). That the other officers be confirmed in their positions:
General Secretary: Pasteur H. L. Henriod.
Director of the Research Department: Dr. H. Schönfeld.
Associate Director of the Research Department: Pasteur N. Ehrenström.
Assistant Secretary: Miss M. Sinclair.
Honorary Treasurer: Monsieur F. Dominicé.
Honorary Lecturer: Professor A. Keller.

2. *Administrative Committee.*

That the present chairman and members of the Administrative Committee be confirmed up to the next meeting of the Executive Committee, which it is recommended should be called at or near the time of the Oxford Conference:

The Bishop of Chichester, Chairman.
Archbishop Germanos.
Dr. W. Adams Brown.
Pasteur M. Boegner.
Bishop Ammundsen.
Dr. J. H. Oldham.
Dr. E. Stange.
Professor A. Keller.

Substitutes:
Pasteur Ch. Guillon.
Dr. F. W. Krummacher.
Professor A. Runestam.

Ex-officio:
Pasteur H. L. Henriod.
Dr. H. Schönfeld.
Monsieur F. Dominicé.

3. *Executive Committee:*

That the Executive Committee be composed as follows:
The four Presidents.
The General Secretary.
The Honorary Treasurer.
The Director of the Research Department.
The Honorary Lecturer.

The Secretaries of Sections:
Professor H. Alivisatos.
Pasteur J. Jézéquel.
Dr. H. S. Leiper.
Dr. E. Stange.
Dr. E. C. Urwin.

Three Members of the European Continental Section.
Bishop Th. Heckel.
Bishop L. Ravasz.
Professor F. Zilka.

Two Members of the Orthodox Section.
The Bishop of Novi Sad.
Professor S. Zankow.

Two Members of the British Section.
Miss E. Iredale.
Sir Walter Moberly.

Two Members of the American Section.
Dr. H. A. Atkinson.
Bishop J. L. Nuelsen.

Three Coopted Members.
The Rev. F. W. T. Craske.
Professor Wilfred Monod.
Monsieur G. Thélin.

The Chairmen of the Standing Commissions:
Advisory Commission on Research: Dr. J. H. Oldham.
Finance Commission: Pasteur Ch. Guillon.
Press Commission: —
Theologians' Commission: Professor A. Deissmann.
Youth Commission: Archdeacon Leslie Hunter.

4. *Committees and Commissions.*

a). *Advisory Commission on Research:*

It was recommended that the Commission appointed at Fanö should continue in office:

Dr. J. H. Oldham (Chairman).
Professor John Baillie.
Professor N. Berdiaeff.
Professor E. Brunner.
The Rev. V. A. Demant.
Pasteur N. Ehrenström.
Pasteur Ch. Guillon.
Canon L. Hodgson.
Professor M. Huber.
Dr. F. E. Johnson.
Professor F. Lieb.
Professor A. Lecerf.
Lic. W. Menn.
Professor A. Runestam.
Dr. H. Schönfeld.
Dr. W. A. Visser't Hooft.
Professor H. P. Van Dusen.
Professor H. D. Wendland.
Professor S. Zankow.

Together with:

Professor M. Dibelius (for questions relating to the Theologians' Commission).
Dr. G. Kullmann (for questions relating to the League of Nations).
Dr. G. Thélin (for questions relating to the I.L.O.).

b). *Finance Commission:*

It was recommended that the existing Commission should be reappointed:

Pasteur Ch. Guillon (Chairman).
Monsieur F. Dominicé.
Archbishop Germanos.
Dr. H. S. Leiper.
Dr. E. Stange.

With the following additions:

Mr. N. Hampton.
Miss E. Iredale.

c). *Press Commission:*

It was recommended that the Press Commission be reconstituted and that the nucleus should be composed of:

Dr. G. Thélin (convener).
Professor A. Hinderer.
Professor Keller.
Dr. H. S. Leiper.
Mr. Basil Mathews.
Mr. A. von Weymarn (secretary).

It was further recommended that the Administrative Committee should have power to coopt members in consultation with the members of the nucleus group.

d). *Theologians' Commission:*

It was recommended t at the existing commission be reappointed:

Professor Dr. A. Deissmann (Chairman).
Professor M. Dibelius (Vice-Chairman).
Professor W. J. Aalders, Gröningen.
Professor H. Alivisatos, Athens.
Bishop V. Ammundsen, Haderslev.
Professor N. Arseniew, Königsberg.
Bishop G. Aulén, Strängnäs.
Professor J. Vernon Bartlet, Oxford.
Bishop G. K. A. Bell, Chichester.
Professor Karl Beth, Vienna.
Professor S. Boulgakoff, Paris.
Professor W. Adams Brown, New York.
Professor Lyder Brun, Oslo.
Professor E. Choisy, Geneva.
Professor E. Comba, Rome.
Professor W. A. Curtis, Edinburgh.
Metropolitan Archbishop Dionysius, Warsaw.
Professor Miall Edwards, Brecon, Wales.
Principal A. E. Garvie, London.
Professor Frank Gavin, New York.
Professor N. Glubokowsky, Sofia.
Professor W. M. Horton, Oberlin, Ohio.
Bishop Ireneus, Novi Sad.
Professor A. Keller, Geneva.
Bishop A. Küry, Berne.
Principal W. F. Lofthouse, Birmingham.
Dean Shailer Mathews, Chicago.
Professor W. Monod, Paris.
Professor J. Nörregaard, Copenhagen.
Bishop J. L. Nuelsen, Zürich.
Canon H. L. Pass, Chichester.
Canon O. C. Quick, Durham.
Bishop A. Raffay, Budapest.
Bishop H. B. Rahamägi, Tallinn.
Bishop A. E. J. Rawlinson, Derby.
Principal H. Wheeler Robinson, Oxford.
Archimandrite J. Scriban, Bucarest.
Professor J. Szeruda, Warsaw.

Professor A. Tavaszy, Cluj, Roumania.
Archbishop W. Temple, York.
Dean Luther A. Weigle, Yale, U.S.A.
Professor G. Wobbermin, Berlin.
Professor S. Zankow, Sofia.
Professor F. Zilka, Prague.

That the following should be elected to membership of the Commission:

Professor Heinrich Frick, Marburg.
Professor Karl Heim, Tübingen.
Professor Haitjema, Gröningen.
Director Johannes Horst, Posen.
Professor W. Maldonis.
Pasteur P. Maury, Passy.
Professor A. F. Puukko, Helsinki (substitute: Prof. R. Gyllenberg, Åbo).
Professor Julius Schniewind, Halle.
Professor W. Will, Strasbourg.

e). *Youth Commission.*

That the nominations submitted by the Commission to the Management Committee of the World Alliance and to the Universal Christian Council be confirmed:

Archdeacon Leslie S. Hunter,	President.
Professor Andre Philip,	Vice-Presidents.
Pasteur G. Sparring-Petersen	
Dr. E. Stange	
Mr. R. H. Edwin Espy,	Secretary.
Captain Etienne Bach.	
Dr. P. Bonhoeffer.	
The Rev. F. W. T. Craske.	
Pasteur Ch. Guillon.	
Pasteur H. L. Henriod.	
Dr. Victor Popescu.	
Miss Mary Rossi.	
Pasteur P. C. Toureille.	
Dr. W. A. Visser't Hooft.	
Dr. Nicholas Zernov.	
Professor N. Arseniew,	Corresponding members
Monsieur Th. de Félice,	
Miss Helen Hiett,	
Madame J. Jézéquel,	
Dr. James Kelly.	

5. *Coopted Members of the Council.*

a). *Consultative members at large:*

It is recommended that the following be elected:

Frau Erzbischof Söderblom.
Miss Mary Dingman.
Präses Koch.
Dr. M. Björkquist.
Dr. P. Bonhoeffer.
The Rev. F. W. T. Craske.
Mr. B. Pickard.
Mr. Francis Miller.

b). *Representatives of International Christian Organisations.*

It is recommended that the following be elected:

Canon L. Hodgson (Faith and Order).
Dr. John R. Mott, The Rev. W. Paton } (International Missionary Council).
Mr. Tracy Strong, Pasteur Ch. Guillon } World's Y.M.C.A.
Miss Van Asch van Wijck, Miss Ruth Woodsmall } World's Y.W.C.A.
Dr. W. A. Visser't Hooft, Mlle. S. de Dietrich } World's Student Christian Federation.

The above nominations were put the Council by the Chairman and unanimously adopted.

Youth Conference of 1939.

The Chairman called upon Mr. Espy, who asked the Council to take action in the matter of the representation of the different participating organisations in the proposed 1939 conference. The total membership of the conference was to be composed fifty per cent of the actual youth of the Churches and fifty per cent of the organisations in many countries which are not as distinctly church organisations. How these places were to be allotted should be considered by the Council. There was, moreover, the possibility that the conference would necessitate further financial responsibility than the regular youth commission budget could carry, and Mr. Espy asked for the Council's recognition of the fact that additional expenses might be involved in participation in the Conference.

The Council gave its formal approval to these general plans.

Calendar Reform.

Dr. Schönfeld reported on the action taken by the Council since the Fanö meeting and drew the Council's attention to the international conference to be held by the Communications and Transit Section of the League of Nations in the coming autumn, upon which occasion the Council's action would be taken into consideration. He requested the Council to take the necessary steps to ensure that the opinions which had so far been expressed by the Churches in the matter of calendar reform should be adequately represented at that conference.

Dr. Schönfeld further reported on the memorandum that had been forwarded to the Council from the Evangelical Church in Roumania, and drew the Council's attention to the manner in which its silence in reply to the memorandum previously submitted had been regarded as implying consent.

Some discussion followed, in which Dr. Leiper, Professor Martin Dibelius, Professor Brilioth, the Archdeacon of Monmouth, Professor Keller and Canon Lewis-Crosby took part, and the general opinion was put forward that the discussion with the Evangelical Church of Roumania should now be discontinued.

As regards the representation of the views of the Churches, and of the action taken on their behalf by the Universal Christian Council, at the forthcoming League of Nations Conference, Dr. Leiper submitted the following resolution:

> »Whereas the Universal Christian Council at its Eisenach meeting in 1929 expressed its desire for a careful study of calendar reform and Easter stabilization; and
>
> Whereas the Council in 1932 instituted an intensive study of these subjects by its Research Department; and
>
> Whereas these studies and reports from the Churches have shown that a reform of the calendar and the stabilisation of Easter would, if carried through, receive the support of the overwhelming majority of the Churches, providing it is based upon the perpetual twelve month equal-quarter plan proposed by the League of Nations,
>
> Therefore be it resolved that the Universal Christian Council instructs its Standing Committee on Calendar Reform to notify the Secretary General of the League of Nations concerning the above report and to secure the most effective presentation of this action of the Churches at the forthcoming world conference on calendar reform and the stabilization of Easter, and finally,
>
> That this Council asks the Churches to inform their respective Governments of this action and of their views

with regard to the desirability of adopting the new calendar.»

This resolution was submitted to the Council by the Chairman, and adopted nem. con.

At the afternoon session, Professor Brilioth stated that he wished it recorded that he dissociated himself with the resolution which had been adopted.

Afternoon Session, 5 p.m.

Proposal from the Swedish Oecumenical Council.

The Chairman called upon the General Secretary, who presented a statement which had been submitted to the Management Committee of the World Alliance for International Friendship through the Churches and to the Universal Christian Council for Life and Work, by the Swedish Oecumenical Council, containing the request that in connection with urgent international affairs, authority should be given to the presidents of the two organisations to speak and act on the organisations' behalf.

Pasteur Henriod reported that the World Alliance had decided that Bishop Ammundsen should continue to act in his personal capacity in this connection, and that he should continue to send out messages in his own name, and that no action should be taken on the Swedish proposal. The Administrative Committee of the Universal Christian Council had expressed its agreement with this decision, and it was now proposed that the Council should adopt a similar decision. To this proposal the Council agreed nem. con.

The Situation in Spain.

Pasteur Boegner, on behalf of the Administrative Committee, moved:

> »The Universal Christian Council for Life and Work, assembled at Chamby sur Montreux, from August 21 to 25, 1936, cannot separate without an expression of the deep distress which its members feel in face of the civil war which is desolating Spain. The Council has laid its distress before God in common intercession for all the victims of this terrible conflict, beseeching Him to raise up men who, in the midst of all the ruin, are able to dispel hatred and prepare for their country the way of peace.»

This resolution was put to the Council by the Chairman, and unanimously carried.

Day of Prayer for Suffering Christians.

The General Secretary reported that a request had been received from the National Church of Geneva to the effect that a letter should be published on the sufferings of the Christian Churches in Russia. He reported also that the Church of Geneva had held a day of prayer with this intention.

It was decided that this question should be passed to the Administrative Committee for action.

Christians suffering on account of Faith, Nationality or Race.

The Chairman called upon the Bishop of Chichester, who reported on the attention which the Administrative Committee had given to the matter of Christians who were suffering, on account of faith, nationality or race, in different parts of the world, and stated that the Committee had had under consideration the possibility of framing a resolution on the subject. He described the care given by various members of the Administrative Committee to the framing of an adequate resolution, and of the great reluctance with which he personally and the Administrative Committee generally had been led to the conclusion that it was not possible to adopt a resolution adequate to the situation and with due justice both to the necessities of the case and to the rights of members of the Council specially concerned.

The Bishop of Chichester then submitted the proposal, on behalf of the Administrative Committee that, bearing all the circumstances in mind, the Council should give power to the Administrative Committee, in conjunction with Bishop Ammundsen and the representatives of the World Alliance, to take any action they could in the general question and particularly in the matter of non-Aryan children at school in Germany, in connection with the whole non-Aryan (and especially non-Aryan Christian) situation.

A discussion then followed, in which Mrs. Söderblom, Pasteur Boegner, Canon Lewis-Crosby, Dr. Leiper (who proposed a resolution), Dr. Oldham, Generalsuperintendent Dr. Zoellner, and Generalsuperintendent Dr. O. Dibelius took part. Stress was laid by the first five speakers on the manner in which anti-semitism was penetrating like a contagious disease, into all parts of the world, and on the fact that a clear and definite statement on the subject was urgently awaited from the Christian Churches.

It was urged, on the other hand, that no notice had been given of the subject and that the Council should consider whether the issuing of a statement was in fact the best form of expression that its sympathy could take. The Council was, moreover, asked to accept the assurance that the matter of Christians who were suffering on account of faith, nationality or race was receiving far more serious consideration than could be provided in any rapidly drafted resolution, and that in refraining from issuing a statement at this juncture the Council would be acting in the fullest interests of the Una Sancta.

At the suggestion of the Bishop of Chichester, the Council adjourned at 6.45 p.m., for further reflection on the matter.

Evening Session, 8.45 p.m.

Christians suffering on account of Faith, Nationality or Race (Continued).

The Chairman called upon Bishop Ammundsen, who read passages from the New Testament and led the Council in prayer.

The Chairman then called upon the Bishop of Chichester, who reminded the Council that in this matter it had to consider the interests on the one hand of those who, in conscience, felt the impossibility of refraining from expression, and of those, on the other, who were more immediately concerned. He spoke of the strong and spontaneous expression of anxiety which the previous session had revealed. He expressed the view that it was possible that, arising out of this discussion, a more personal sense of responsibility in the matter might be brought home individually. What it was necessary to express was that the mind of the Church had been keenly exercised at this Council meeting on the whole matter; that the Council realised that the trouble was by no means confined to a single country; that, as the speeches had disclosed, it was the deep desire of those present to express sympathy with the sufferers; and that some definite action was expected, to follow up and work out the anxiety which had been expressed. The members of the Council could not rest content, moreover, with giving merely their voting assent to a statement, but must each consider what personal share he or she could take in the responsibility for alleviating the distress of the sufferers. It would be for the Administrative Committee to consider urgently how it could act in the most effective way.

The Bishop of Chichester then moved the following resolution:

»The Universal Christian Council has had its attention attention called to the fact that the mind of the Churches is greatly exercised by the distress of those who suffer in different parts of the world in consequence of faith, nationality or race. In profound sympathy with these sufferers the Council refers to the Administrative Committee the earnest consideration of what steps can be taken to alleviate and remedy the present distress.»

Bishop Ammundsen spoke in support of this resolution, and it was then put by the Chairman to the Council, and was unanimously adopted.

Future of the Oecumenical Movement.

In further reference to the future of the oecumenical movement Dr. Adams Brown moved:

> That in connection with the action already taken referring to the Administrative Committee the power to provide for the proper method of representation of Life and Work on the consultative committee, the Administrative Committee be asked to consider the propriety of associating with the statement that the consultative committee is to act as a nominating committee some such further statement as the following:
>
> 'The Council suggests that in addition to its responsibility as the nominating committee for the proposed committee of thirty, the consultative committee explore the various possibilities for the more effective coordination of the various branches of the oecumenical movement, in order that when the committee of thirty which it has been authorised to appoint shall convene, that Committee may have available full information concerning the alternatives to be considered.'

The Council received this proposal with interest and referred it to the Administrative Committee for further attention.

The Oxford Conference.

In further reference to the Oxford Conference, Dr. Adams Brown moved:

> That the Council refer to the Administrative Committee with power the following proposal submitted to the Council by the Chairman of the American Section:

»That in connection with the provision already made for securing effective publicity for the Oxford Conference, the Council requests the various sections in the way which shall prove most practicable and convenient for each, to make provision

a) for assisting those responsible for the official publicity in their plans for interpreting to the various groups in the different countries the aims of the conference as they have been defined in the programme adopted at Chamby in August 1936 and as they may be further developed in the course of the succeeding year;

b) for conveying to those who are responsible for shaping the details of the programme (e.g. the Director of the Research Department and the Chairmen of the Sections of the Conference) information concerning those aspects of the subjects proposed for discussion as shall seem to the groups in the different countries of most interest and practical importance;

c) for making any further suggestions which may seem desirable for the effective conduct of the conference.

The Council received these proposals with interest and referred them to the Administrative Committee for further attention.

Chairman's Closing Address.

The Chairman then declared the meeting closed, after expressing the Council's thanks to all concerned in the preparatory work for the Oxford Conference, and wishing them God's blessing and strength for the work that was still to come. He also thanked those who had taken part in the technical organisation of the present meeting, and the direction and staff of the Châtelard School. He expressed the gratitude of the Council for the wise guidance of the Administrative Committee during the Council Meeting.

Vote of Thanks to the Chairman.

Pasteur Boegner rose to express the Council's very profound gratitude to the Chairman himself, and the sense of the Council's respectful affection for him. Pasteur Boegner referred to the Council's appreciation of the leadership of an eminent member of the great Orthodox Church and thanked the Chairman for his courtesy and patience throughout the meeting. Pasteur Boegner expressed the hope that Archbishop Germanos would long be

with the Council as one of its Presidents, for the good of the oecumenical movement and of the Council's common work.

Professor Deissmann very warmly seconded this vote of thanks, and included in it an expression of the Council's particular gratitude to the Bishop of Chichester and Bishop Ammundsen.

The Chairman then dismissed the meeting, after a recital of the General Thanksgiving, and a Blessing.

Closing Service.

A closing service was held in the School Chapel at 10.30 p.m., conducted by the Bishop of Chichester.

Appendix I.

World Alliance for International Friendship through the Churches

Management Committee

Chamby sur Montreux, Switzerland, August 14—18 1936.

Call for a New World Conference.

The intense and increasing gravity of the world-situation, and the present failure to deal effectively with the causes of conflict between States, impel us, representatives of Christian Churches in 24 countries, assembled August 18, 1936 at Chamby sur Montreux, Switzerland, as the Management Committee of the World Alliance for International Friendship through the Churches, to place on record the following decisions: —

1. A new and better beginning in world-affairs is essential. Adjustments in the structure and procedure of the League of Nations will be useful, but more is needed. A different spirit is required, a spirit which aims at effective service of the common good. We believe that the solution of the world-problem is to be sought in the Christian Faith, whence comes the power to change the motive and direction of personal and public activity.

2. A way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow and which account in large measure for the fateful race in armaments.

We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene, after due preparation but at the earliest practicable date, a World Conference on these subjects, open to all States. Protective tariffs and financial obstacles to world-trade, inability to obtain raw materials and an outlet for excess populations, and the future

administration of colonial possessions and mandated territories would necessarily be among the subjects with which such a Conference should deal. As regards the colonial problem we hold strongly that a primary consideration should be the welfare of the races who inhabit the territories concerned.

3. We recognise that a special responsibility rests on the Christian Churches in this hour. Hence we ask that the Churches urge upon their several Governments the necessity for such a World Conference, whether convened by the League of Nations or under other auspices. Each of our National Councils should take early action in this matter.

Lastly, we venture, associating ourselves directly with the request, to ask that prayer be made to the God and Father of us all that He would kindle in us, and in all men, the spirit of true repentance for evil done, and a steadfast will to seek in mutual service the wellbeing of mankind.

Appendix II.

List of Publications.

Church, Community and State. By Dr. J. H. Oldham. Student Christian Movement Press, London 1935. 48 p. 1 sh.

Kirche, Volk und Staat. Von Dr. J. H. Oldham. In »Kirche und Welt», sechster Band, Genf 1935. 50 S. 0.80 schw. Fr.

L'Église, la Nation et l'État. Par Dr. J. H. Oldham. 40 p. 0.50 Fr. s. En dépôt pour la France aux Editions »Te Sers».

Programme of Work in Preparation for the World Conference of Churches in 1937 on Church, Community and State. 8 p. Price twopence.

Arbeitsprogramm für die Vorbereitung der Weltkirchenkonferenz von 1937 über Kirche, Volk und Staat. 10 S. 0.10 schw. Fr. 20 St. 1.50 Fr. 100 St. 5.00 Fr.

Plan de travail préparatoire pour la Conférence Universelle des Eglises de 1937 sur l'Eglise, la Nation et l'Etat. 12 p. 0.15 Fr. s.

Die Kirche und das Staatsproblem in der Gegenwart. In »Kirche und Welt», dritter Band, 2. erw. Auflage, Genf 1935. 228 S. 4.30 Fr. (In Kommission: Furche-Verlag, Berlin NW 7, 3.60 RM.)

Christian Faith and the Modern State. An Oecumenical Approach. By N. Ehrenström, in »Church and World», Vol. 5, Geneva 1936, circa 100 p.

Totaler Staat und christliche Freiheit. In »Kirche und Welt», siebenter Band, Genf 1936, ca. 200 S.

Kirche, Staat und Mensch. Ein russisch-orthodoxes Sammelwerk, in »Kirche und Welt», achter Band, Genf 1936, ca. 400 S.

Kirche, Bekenntnis und Sozialethos. In »Kirche und Welt», erster Band, Genf 1934. 128 S. 3.20 Fr. (In Kommission: Furche-Verlag, Berlin NW 7, 2.50 RM.)

Une enquête sur l'éthique sociale des églises. Dans »Eglise et Monde», Vol. 4, Genève 1935. 70 p. 1.50 Fr. s., 6.— Fr. fr.

The Churches and the World Economic Crisis. Report of the International Study Conference on Unemployment. Price 1 d.

Die Kirchen und die Weltwirtschaftskrisis. Schlussbericht der ökumenischen Studienkonferenz über Arbeitslosigkeit.

Les Eglises et la Crise économique mondiale. Rapport de la Conférence internationale sur le chômage.

The Churches and Present-day Economic Problems. Geneva 1930. 77 p. Price 6 d.

Die Kirchen und die moderne Wirtschaftsgestaltung. Zweite Auflage, Genf 1932. 96 S. 1.— Fr.

Les Eglises et le problème économique d'aujourd'hui. Vergriffen.

The Churches and the Welfare of Seamen. Geneva 1930. 50 p. 0.75 Fr.

Soziale Programme der Kirchen. 2. erw. Auflage, Genf 1930. 96 S. 1.20 Fr.

The Churches and the Godless Movement. Geneva 1934. 23 stencilled pages. 0.50 Fr., 6 d.

Die Kirchen und die Gottlosenbewegung. Genf 1934. 23 vervielfältigte Seiten. 0.50 schw. Fr.

Methoden der Gottlosenbewegung. Genf 1935. 32 vervielfältigte Seiten. 0.50 schw. Fr.

Report on the Activity of the Research Department

a) for 1930—32, English and German, 20 stencilled pages. 0.50 Fr., 6 d.

b) for 1932—34, English and German, 10 stencilled pages. 0.30 Fr., 3 d.

c) for 1934—36, English and German, 10 stencilled pages. 0.30 Fr., 3 d.

The Churches in Action. News Letter of the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches. Price 2.— Sw. Francs a year.

Die Kirchen am Werk. Mitteilungen des Oekumenischen Rates für Praktisches Christentum und des Weltbundes für Internationale Freundschaftsarbeit der Kirchen. 2.— schw. Fr. jährlich.

Les Eglises à l'œuvre. Bulletin international du Conseil Oecuménique du Christianisme pratique et de l'Alliance Universelle pour l'Amitié Internationale par les Eglises. 2.— Fr. s. par an.

Further important literature for use in preparation for the Oxford Conference.

Berdiaeff, N. — The Destination of Man.
—»— Von der Bestimmung des Menschen. Gotthelf-Verlag, Bern u. Leipzig 1935. 400 S. 15.— Fr., 12.— RM.
—»— De la destination de l'homme. Editions »Je sers», Paris 1935. 384 p.

Brown, W. A. — Church and State in Contemporary America. Scribner's Sons, New York 1936.

Brunner, Emil. The Divine Imperative: A Study in Christian Ethics.
—»— Das Gebot und die Ordnungen. Mohr, Tübingen 1932. 696 S. 22.50 RM.

Conord, Paul — Le problème d'une sociologie chrétienne. Editions »Je sers», Paris 1936. 233 p. 2.75 Fr. s.

Delekat, Fr. — Die Kirche Jesu Christi und der Staat. Furche-Verlag, Berlin 1933. 227 S. 5.20 RM.

Demant, V. A. — God, Man and Society. An Introduction to Christian Sociology. S. C. M. Press, London 1933. 224 p. 6 sh.

Keller, Adolf — Church and State on the European Continent. Epworth Press, London 1936. 382 p. 6 sh.

Künneth, W. u.
Schreiner, H. (Hrsg.) Die Nation vor Gott. Wichern-Verlag, Berlin—Spandau 1934. 544 S. 7.20 RM.

Lieb, Fritz — Das geistige Gesicht des Bolschewismus. Gotthelf-Verlag, Bern u. Leipzig 1935. 31 S. 1.— Fr.

Niebuhr, Reinhold — An Outline of Christian Social Ethics. Harper, New York and London 1935. 244 p. 7/6 d.

Paton, William — Christianity in the Eastern Conflicts. A Study in Christianity, Communism and Nationalism in Asia. Edinburgh House Press. 2/6 d. net.

Temple, William — Christianity and the State (Scott Holland Memorial Lectures 1929). Longmans, London 1929. 3.20 Fr.

Printed by K. F. Puromiehen Kirjapaino Oy. in Helsinki 1936